

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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CONTENTS.

ECCLIASTICAL AFFAIRS:	The Educational Controversy	1026
Christian Economics	Our American Correspondence	1027
The Church Congress at Nottingham	The Government and the Denominational Fee Question	1027
The Congregational Union at Swansea	Men and Things in America	1028
The Church Congress	Scotland	1028
Eccliaastical Questions in Parliament	The New Slave-Trade	1029
The Bavarian Government and the Old Catholics	The Education Act	1029
Religious and Denominational News	Epitome of News	1029
CORRESPONDENCE:	LITERATURE:	
A Caution	"Friends and Acquaintances"	1030
Working Men's Memorial to the London School Board	Origin of Language and Myths	1030
LEADING ARTICLES:	Brief Notices	1030
Summary	Shocking Murder at Stockwell	1031
The Prospect of a New Irish Difficulty	Miscellaneous	1031
Mr. Baxter on his Defence	Gleanings	1031
Social Science at Leeds	Births, Marriages, and Deaths	1031
	Bank of England	1032
	Markets	1032

Ecclesiastical Affairs.

CHRISTIAN ECONOMICS.

VII.

CONCLUSION.

WE may now close these observations. The topics which present themselves for illustration, as the reader must have perceived, are both numerous and various—but it is not necessary that we should go through them *seriatim* to get at the point at which we wish to direct thoughtful attention. Enough has been said to show that Christian institutions cannot be appropriately sustained by means which are antagonistic with the Christian spirit. It is perhaps one of the heaviest charges which can be brought against State Establishments of religion, that they have not only involved this truth in doubt, but that they have largely contributed towards making it apparently impracticable. What seems so untrustworthy, so precarious, so unbusiness-like and so unwise, in leaving the temporal maintenance of Divine worship and spiritual instruction to the zeal and liberality of those who prize them, seems so only because men have been taught to estimate religious forces on worldly principles. If we choose to administer a system of which love is the central and all-pervasive element, as if it were a system of human expediency and law, we are guilty of a blunder as gross and palpable as they are who stimulate martial passions with a view to peace, or who employ immoral means for the sake of a moral result. Christian wisdom cannot be fairly judged of by worldly standards. The rules of spiritual life often differ *toto cælo* from those of secular life—and he who applies the one to the other, might just as reasonably infer what would best suit the finny tribes from what is necessary to those tribes which dwell upon the earth.

But we must have our business arrangements in support even of Christian institutions. Of course we must. But, surely, they ought to harmonise with the objects which Christian institutions are set on foot to achieve. The very question before us is as to the character which such arrangements should take. Are they to be based upon our knowledge of human selfishness, or are they to recognise such elements as the spiritual apprehension of supernatural truth infuses into the character? Now, our contention has been, and is, that Christian economics cannot be at variance with Christian purposes. So far as the management of that

which concerns Christianity is contrary to its spirit, it is, in effect, mismanagement. It may seem wise. It may even seem to be indispensable. But it seems so only because it is looked at from a wrong point of view. To increase faith in the unseen, for example, to evoke self-sacrifice, to minister to love of the brotherhood, to feed the flame of devotion to man's spiritual welfare—in a word, to convert the kingdom which is avowedly *not* of this world into a reality which even unbelief cannot deny—should be invariably and inseparably associated as ends with the means and methods by which they are sought to be reached. A Church, the chief rulers and the most authoritative representatives of which are perpetually insisting upon property, property, property, as the best provision for her stability, and who assure society that faith, and love, and zeal, and liberality may be well enough in their places, but cannot be trusted to supply from generation to generation the secular materials requisite for her own proper action, is, in fact, doing her very best to extinguish the life out of which that action, if it is to be of any spiritual avail, must evermore proceed.

There are few things more—we will not say demoralising, lest we be misunderstood, but, if we may coin the word for our purpose—despiritualising, than the tone in which many of the clergy, and almost all the bishops, of the Church of England talk of what they describe as her rightful temporal inheritance. She has one, it is true—and a rich one it is. But it is not the one to which reference is so often made. It does not consist in the vast accumulation of property she has at her disposal—in her landed estates, her rent-charges, her glebes, her endowments, or her Consols—nor in her political privileges, nor in her social precedence, nor in any of the supposed advantages derived from her union with the State. Her true inheritance lies in the spiritual attachment of her members, who have an aggregate of wealth at their command far more than adequate to the supply of the Church's need. She has a vast mine, in the hearts of her people, of sentiment more or less purely religious, which if her dignitaries and clergy would but set themselves in earnest to bring to the surface and utilise, they might, by means of it, put and keep in motion an immense organisation of gratuitous and soul-inspired agencies, which could not fail to tell most powerfully upon that large portion of the English population that has cast off even a profession of religion. In the incalculable force of this almost dormant potentiality there is very little belief in the high places of the Establishment. Nay, we have sometimes the uncharitableness to suspect that our Episcopate would rather suppress than enfranchise such a religious element. By using the leverage of the property sentiment, they certainly employ the likeliest means for bringing about the result. There is nothing more benumbing to spiritual activity and liberality than the consciousness that they are not trusted.

We are bound in fairness, however, to admit that examples of unsound Christian Economics are not confined exclusively to the Established Church. There are non-established communities—perhaps we should be more accurate in describing them as sections of non-established communities—which, in the matter of Church maintenance, would rather walk by sight than by faith. Definite bargains are preferred to

spontaneous contributions, and coin in hand to sentiment in the heart. Modes are adopted for raising money which are more valued for their success than for their educational or disciplinary effects. "A bird in the hand is worth two in the bush," is a proverb which is hardly true in the economy of Churches—not always even of philanthropic institutions. The much more ancient apothegm of King Solomon is far more in unison with the philosophy of the Gospel—"There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches." Men of all classes and of every denomination are but slow to learn that Christianity is an appeal from Spirit to spirit—that while it makes use of secular materials in carrying on its work, it treats them as of very subsidiary importance in comparison of spiritual results—and that to put more faith in the former than in the latter is the grossest of blunders. Still, let us hope, the tendency of the age is towards improvement, not deterioration. The omnipotent dollar is not quite so absolute an authority as it once was—not even in common life, we fancy—not in Church life, we feel convinced. In this hope we close our short series of papers on a subject well deserving of profounder and devouter study.

THE CHURCH CONGRESS AT NOTTINGHAM.

WITH one or two exceptional failures, the Church Congress at Nottingham may be congratulated on a successful meeting. It would ill become outsiders to comment in a cynical temper on men whose general rectitude of purpose is proved by debating before all England questions on which the utmost diversity of internal opinion prevails, and who feel strong enough to make no secret of their differences. It may be that the most valuable results of such meetings do not in a tangible form reach the public eye. The wisest sometimes speak least, or speak in a privacy which shrinks from the reporter's ken. Yet even from what appears it is easy to infer the worth of such reunions to persons whose life all the year round is passed in the isolation of their own parishes, and in the still greater isolation of their own ideas. It argues assuredly a most civilised willingness to listen to other men's notions, when we see town and country rectors, and curates of all schools of Church opinion, coming together and setting themselves to hear their own private convictions contradicted, and even sometimes turned into ridicule by their brethren of opposite parties in the Establishment. We do not understand how anything but good can come of such hand-to-hand fighting between conflicting ideas, and the temporary ruffling of the clerical plumage will be amply compensated by the stimulus given to thought and inquiry. Many a young clergyman will have learned more of the real condition of England by what he has seen and heard in a week at Nottingham, than he would have learned in a whole twelvemonth from the partisan books on which he sustains his intellect at home, or from the kettledrum conversation of his fairer parishioners. It is not quite certain, moreover, that the close view of the vigorous and hospitable Nonconformity of Nottingham may not have added some wholesome grains of reflection to the bundles which the more enthusiastic curates may take back with them to their cures. We seem to perceive that every year the leaders of the Congress speak in a more appreciative and Catholic tone of Nonconformists; and to listen to the Bishop of Lincoln referring to a learned Nottingham Dissenter with high respect, may perhaps assist many a country pastor to look upon his local Methodists and Baptists with a more friendly eye. Indeed, there is no telling how much good

is done by bringing Englishmen together. We are all so insular and so indisposed to combination, or correct interpretation of each other's saying and doings, that congresses may become as truly annual means of grace to British Christians as the great festivals of old were to the Jews at Jerusalem. It is quite possible that some day the clergy who are so sincerely trying to understand one another, and the working classes, will set themselves in earnest to understand that "bourgeois Nonconformity" of the middle ranks which they so much deplore. On the day when Church and Dissent set themselves equally and intently to the task of comprehending each other, we suspect that many misconceptions on both sides will instantly vanish.

No doubt we are as yet a long way off from this mutual understanding. The speeches delivered in the Congress on the question of Church and State were one and all based on a persistent misrepresentation of Nonconformist doctrine on disestablishment. The dissolution of the tie between the organised institutions of Christianity and the State was described by nearly every speaker as equivalent to the setting up of a "godless and irreligious system of government." Mr. Ryle was specially eloquent in this direction. Have these gentlemen never read Luther's observation, that the sum of wisdom, both for states and individuals, is to understand the difference between the law and Gospel? We are as far as they are from denying that every well-principled man, in proportion to the greatness of the power which he wields, feels the need of some moral law to regulate his procedure. Great powers ought to be governed by great principles, and the principles which alone can be depended on to produce integrity and benevolence in the administration of States are those which are termed moral. As strongly as possible we assent to the doctrine that there is nothing on earth of more importance than that legislation and government should, in relation both to home and foreign affairs, render homage to the moral laws of the Eternal Sovereign, and that statesmen should acknowledge these laws at every step in their administration. All legislation is an attempt to govern men's actions by a principle. That principle must be moral, and a moral principle points, as the needle to the pole, directly to a Divine Authority.

But what we deny is that, in order to the recognition of God or of moral principles in government, it is necessary or desirable to endow and establish Christianity and its Churches. The law of the State should be representative of equal justice as between man and man; the religion of Christ represents in its very essence the principle of mercy to law-breakers, and on that basis requires in its adherents a rule of conduct in perpetual forgiveness which never can be applied in the administration of states. To attempt to connect any selected Christian Church with the State will produce only confusion. It will rob the State of its justice and the Church of its grace. If you look at Ireland, where disestablishment has taken place, will any man venture to assert that the influence of moral law on government has been destroyed along with the Establishment, or that the Irish Government is a whit more godless and irreligious than the Scotch or the English? So far is this from being the case, that Nonconformists are ready to maintain against all comers that the influence of moral law is certain to increase in every modern State where an unjust and antiquated ecclesiastical system is abolished. What man living will fear God less, or think less of the obligations of truth, honesty, and benevolence to his neighbour, because Mr. Ryle will before long be compelled to stand on a political level with the Independents of Suffolk, or because the Earl of Harrowby's energies in Church affairs will be relegated from the House of Lords to the more fitting sphere of his own parish? Does any Broad Church curate or lay reader of the *Spectator* really think that the spectacle presented by the Bishops in the House of Lords on the occasion of the debates on the Irish Church assisted men's faith in things unseen or in the divinity of the Gospel? Does even the admirable Bishop of Manchester believe that it is on the whole for the religious benefit of England that a social alienation should be kept up in every parish between professed followers of Christ, solely through the exclusiveness and arrogance engendered by an Establishment—that in every locality there should exist a political invention for directly hindering men from learning from each other wisdom, and comprehending each other's worth? We persuade ourselves that a very few Congressional meetings in future years will suffice to throw a flood of light on these questions; and that a thorough study, shoulder to shoulder, of the Ethics of Subscription, will rapidly enlighten both Evangelicals and High-Churchmen on the

positive mischief brought to religion and morality by the system which at present they so much admire.

THE CONGREGATIONAL UNION AT SWANSEA.

(From our own Correspondent.)

When the Union reassembled on Wednesday morning there were—as was to be expected—signs of an abatement of the enthusiasm which had characterised all the proceedings of the previous day. The attendance of both members and spectators was smaller—a by no means surprising fact, considering that the Welshmen had been drawn off to a conference of their own, at which papers were read, and speeches delivered, in that tongue of which the night before we had heard so much. Nor did the announced topic of the sitting—"Consideration of revised draft of constitution"—present any great attraction to those who, as mere onlookers, could not possess the knowledge required to render all the proceedings quite intelligible. Nevertheless, the business was, for the Union itself, more important than any other on the paper, and the fact that it was transacted in so satisfactory a manner is one of the most solid results of this autumnal meeting.

This draft new constitution had been revised and re-revised, in committees and sub-committees, with as much care as has, probably, ever been bestowed on such a document, and all the members had previously been supplied with copies, and invited to suggest amendments. But, that the new ship might glide easily off the stocks on which she had been for so many months, Mr. Hannay, the new Secretary, made an expository statement, describing the changes effected, the mode in which they would be likely to work, and the circumstances which had seemed to make them necessary. This was done with, not only the required clearness, but with a frankness and vivacity which put the meeting into a good humour, and, combined with subsequent firmness and tact, greatly contributed to the ultimate result. There was only an occasional jarring note to be heard throughout the entire discussion; the most persistent opponent of the new scheme being Dr. Tomkins, of London, who moved a string of amendments, great and small, which were all voted down by large majorities. The only amendments made were of but trifling consequence, and these were officially assented to.

The new Constitution resembles its predecessor in regard to the "objects of the Union," but states them in a better form. Thus:—"To promote Scriptural views of church fellowship and organisation" appears for the first time, and, instead of "To assist in maintaining and enlarging the civil rights of Protestant Dissenters," we have "To assist in procuring perfect religious equality for all British subjects, and in promoting reforms bearing on their moral and social condition." The main change is in connection with membership; in which respect there is both enlargement and limitation. Formerly, only ministers, deacons, college tutors, and officers of societies could be personal members; whereas, now, the members of any church competent to send delegates may become "associates," as distinguished from "representative members." Instead of a church being eligible to send delegates, either in virtue of its connection with a county union, or because recommended by three neighbouring ministers, the county association alone will be the door of entrance for delegates from churches. Then an important distinction is made between the representative members and the associates; the former alone having power to transact the business of the Union; while both classes of members will be on a footing as regards the discussion of all the general questions in which Congregationalists are interested.

This last-named provision was opposed by a few members; but, as it lay at the bottom of the whole scheme, it was generally supported. It was sought to secure admission for London churches on the old recommendation of three neighbouring ministers, but, after some very pointed things had been said on the subject, that proposal also was rejected. By some it was thought that ten shillings was too large a subscription for some churches, but the opinion was not general. There was, on the part of a few individuals, a display of the old jealousy of London, as against country, influence; but a decided majority ruled that the town and country members of committee should be equally divided. One amendment, which was carried, put a limit to the power of the "business meeting." These points disposed of, the remainder were rattled through without difficulty, and, I think, with a general feeling that the Union has

now replaced an old, and somewhat anomalous, constitution, for one in harmony with the feelings and wants of the times.

This finished the business of the morning sitting; for, as the afternoon was to be given to sectional meetings, an early dinner was necessary. One cannot be in three places at once, and therefore I can personally speak of only one of these said meetings. That was an unmistakeable success. To my surprise, Ebenezer Chapel, was nearly filled, and there were many ladies and young persons present; and yet the announced topic was, the not generally inviting one—a "Paper on Doctrinal Provisions in Trust Deeds." The Rev. J. Baldwin Brown did his best to make it interesting, and quite succeeded. He opened with some slashing paragraphs about the alleged sacredness of Church property, declaring that the question must be boldly faced, and that the most sacred use of property was its use by mankind. He described in strong terms the pernicious effects of large endowments on ecclesiastical bodies. Then—in a passage which seemed to give great relief to some of the auditors—he admitted the necessity for definite religious beliefs, whether called dogmas or otherwise, as against such vague ideas as "the religious life." But he contended with earnestness and persuasiveness, and in a frank and conciliatory spirit, that doctrinal truths should be left to the keeping of living churches, instead of to dead parchments, and that it would be better to risk the dangers resulting from the absence of doctrinal clauses, than to beget insincerity by their insertion. To illustrate his position he described the history of the Clayland's Chapel trust-deed, which provides that the building should be used for worship according to "the Gospel of Jesus Christ, the son of God"—the first words of Mark's Gospel.

The Rev. J. Kennedy, who was one of the appointed speakers, had a task of some difficulty in following such a paper with an extempore speech, but he was quite equal to the task. For, while concurring with much that had been urged by Mr. Brown, he argued that if places of worship were erected for the upholding of definite beliefs, the clear expression of those beliefs should not be objected to, though all narrowness and rigidity should be avoided. He then pointed out that Mr. Brown's own trust-deed virtually contained a doctrinal trust, and was contrary to the principles on which he had insisted, and he described the mode in which the Court of Chancery would deal with a deed of such a character. The subsequent speakers kept themselves less closely to the lines laid down by the openers on both sides, and some of the younger men laid themselves open, by their looseness of phraseology, to some rather cutting sarcasms from Mr. Rooker. On the whole, I think the discussion admirably opened, but by no means exhausted, a practical question of the greatest importance. The legal aspects of the case seemed to me to be skipped over, rather than grappled with, and I felt that a Chancery lawyer, dealing with the subject in a sympathetic spirit, might have thrown upon it some much-needed light.

There was, I heard, also a numerous attendance at what—to use British Association phraseology—I may call Mr. Mackennal's section; the topic of his paper being "Teaching in the churches by means of adult classes and open conferences." The paper seems to have been as practical as it was full of intelligence, and was also instinct with the spirit of modern life. It led to an animated discussion, in which Mr. Dale took part, he having in his sermon on Monday evening thrown out some suggestions harmonising with those of Mr. Mackennal.

The third section gave its attention to the subject of the amalgamation of Congregational Colleges and the desirableness of changing them into divinity schools—a topic also dealt with at the late meetings of the Baptist Union. Dr. Allon read the paper, and some college professors took part in the discussion, which, though less exciting than the discussions in the other sections, is likely to be followed by practical action. A conference on the subject at an early period was suggested.

There was but a short interval between these meetings and the great missionary meeting in the Music-hall at night. What crowding! what enthusiasm! and what an atmosphere to breathe, after all the work which had preceded it! If the promised presence of "Robert Moffat" in the chair was the great attraction, then there must have been disappointment, for he had not strength to come, and Mr. H. O. Wills took his place. But then, by way of compensation, there was a great speech—characterised by both fire and force—from the Rev. Griffith John, late of China, and before

1. The committee shall consist of seventy-two members, elected at the business meeting, eighteen who are ministers, and eighteen who are not ministers, resident in London and

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There was, I heard, also a numerous attendance at what—to use British Association phraseology—I may call Mr. Mackennal's section; the topic of his paper being "Teaching in the churches by means of adult classes and open conferences." The paper seems to have been as practical as it was full of intelligence, and was also instinct with the spirit of modern life. It led to an animated discussion, in which Mr. Dale took part, he having in his sermon on Monday evening thrown out some suggestions harmonising with those of Mr. Mackennal.

The third section gave its attention to the subject of the amalgamation of Congregational Colleges and the desirableness of changing them into divinity schools—a topic also dealt with at the late meetings of the Baptist Union. Dr. Allon read the paper, and some college professors took part in the discussion, which, though less exciting than the discussions in the other sections, is likely to be followed by practical action. A conference on the subject at an early period was suggested.

There was but a short interval between these meetings and the great missionary meeting in the Music-hall at night. What crowding! what enthusiasm! and what an atmosphere to breathe, after all the work which had preceded it! If the promised presence of "Robert Moffat" in the chair was the great attraction, then there must have been disappointment, for he had not strength to come, and Mr. H. O. Wills took his place. But then, by way of compensation, there was a great speech—characterised by both fire and force—from the Rev. Griffith John, late of China, and before

then of Swansea. And then there was the singing of a Welsh hymn—full of pathos and of melody—to stir the souls of Englishmen, as well as of Welshmen, and to send tears coursing down even Saxon faces. Mr. Cuthbertson had previously dealt with the relations of the colonies to the mother country, in a pointed and elaborate speech, and, subsequently, Dr. Mullens wisely contented himself with but a brief address on the general subject of missions.

The education question brought both members and spectators in full force to the closing session of the Union, on Thursday morning. Mr. Dale moved the resolution relating to the school fee question, and to the action of the Endowed Schools Commissioners in filling the new school trusts with clergymen and other Churchmen. He did it in one of his robust and manly speeches, in which facts, logic, and humour, are happily combined, and which always carry his audiences with him. Mr. Cuthbertson and Mr. Richard, M.P., were equally uncompromising, and the assembly appeared to be all of one mind; for the motion was carried by acclamation. So, too, was another, dealing chiefly with the Irish aspects of the question. Both the Rev. F. S. Johnstone, of Merthyr, and the Rev. B. Waugh, of Greenwich, who submitted it, spoke with a degree of decision—I had almost said courage—which, together with the response of the assembly, indicated a distinct advance on the part of the Union in regard to this question. Mr. Baines's Leeds speech was, of course, referred to—respectfully, but with firmness—Mr. Richard saying, though with evident regret, that it was time for Nonconformists to make it known that they were no longer led by such leaders.

Then followed an admirable paper by the Rev. E. Hartland, of Bristol, on "Arrangements with other bodies to prevent the multiplication of weak churches"; and one, which made a considerable impression, on "Christian giving," by Mr. Conyers, of Leeds; but there was no time for discussion, and another paper had to be postponed. Some short speeches—full of good feeling—were made in support of motions thanking the chairman, preacher, and the writers of papers for their services, and acknowledging the generous hospitality of the Congregationalists of the district, and of the members of other religious bodies. These closed the sittings of the Union as such; but there was another public meeting at night—the least effective, probably, of the whole series; though it was largely attended, and the speaking was able of its kind, if not very appropriate. The Welsh had a meeting of their own, and that—judging from a part of the proceedings—was full of life, and was certainly crowded to excess. It was agreed at the close to convene a conference on education, the ballot, international arbitration and disestablishment—topics enough surely for any conference.

Even these meetings did not finish up the entire proceedings; for there was a farewell breakfast on Friday morning, which, like all the other meetings, was well attended. But, by that time, many of the English visitors had taken their departure,—some to enjoy recreation at the Mumbles, or in the Vales of Neath and Taff, or to ramble round the ruins of Chepstow and Tintern; but all must have carried away agreeable recollections, not of mountain and valley, of rock and sea alone, but of Christian intercourse of the most enjoyable and profitable kind, and of engagements which cannot but exert an abiding influence, not on South Wales merely, but on the future action of the Congregational body.

An "Observer," in some notes he has been good enough to send us, says:—"Regarded from almost every standpoint, the Congregational Union meetings were a success. Whether spiritual earnestness, well-sustained debate, attendance at the sittings, and the magnitude of the questions discussed, all conspired to make an event of no common interest. Mr. Dale's key-note on Monday was splendidly followed by Thomas Jones on Tuesday, who left him nothing. Mr. Thomas Jones in Wales, though there were but few in the world, was almost impassioned in his denunciation of the meeting, and in the education resolution. It was difficult to decide who was most aroused, the speakers or the hearers. Once or twice the audience seemed ready to start to its feet, as though they would at once proceed to demand reparation of those who had betrayed the Liberal party into the hands of the Tories, and done so glaring an injustice to the Nonconformists of the land. Of the indignation felt against Mr. Forster there was no doubt; of the feelings about Mr. Baines it would be hard to speak. Cardinal Cullen would have gathered but little hope from the resolution and addresses on the Irish Education Bill that is looming in the future; had

he been present he would have seen that. If Popery is to be established in lieu of Anglicanism in that part of the United Kingdom, it will have to be through some other channel than an Elementary Education Act for Ireland, or a million Congregationalists will know the reason why. Considerable disappointment was felt by the absence of the venerable Robert Moffat and the vice-chairman of the London School Board; but the meetings over which these gentlemen were to have presided were magnificent. Your old correspondent, the Rev. Griffith John, laid hold upon the audience the moment he rose; and the missionary whose father had worked in the adjoining copper works, and who had taught him to pray and love the Saviour in his childhood, honoured his lowly parentage while glorifying the Gospel in descriptions, both vivid and picturesque, of the mission work in China. The enthusiastic outbursts of applause as sentence after sentence, pregnant with truth and wisdom, fell from the speaker's lips, was a scene to be remembered. The evening meeting for English speaking on Tuesday did not sustain the expectations formed of it; but the Welsh meeting was, as all Welsh meetings seem to be, full of fire and enthusiasm. Mr. Henry Richard here, as all through the meetings, acquitted himself well. His dissertation on the transition of the Welsh tongue was a patriotic and pathetic tribute to a language which neither patriotism nor pathos will probably keep much longer among the spoken languages of the world.

"The briefest, and, regarded from some standpoints, the very best paper read during the sittings, was the last, by Mr. W. H. Conyers, of Leeds, on Christian giving. Its felicity of illustration and compactness of structure, constituted it almost a model paper, and the assembly did well to pass a resolution ordering its immediate printing and circulation; not only for its intrinsic merit, but also that it might form, if possible, a model for the length of other essays. Mr. Hannay proved himself an able general in pulling through the new constitution, which, no doubt, will be in many respects an advantage over the old. The old question of the preponderance of London men on the committee again came up, but the great difficulty of getting country members to attend was proved to be very great, and an amendment moved to alter it proved futile. The autumnal meeting of the Union in Wales, at Swansea, has been signalled by a heartiness, unanimity, and power seldom equalled, and never surpassed. May the Nonconformist churches of the Principality have received a fresh baptism of spiritual life and power!"

THE REVISED CONSTITUTION.

On Wednesday the Union met at ten o'clock, at the Congregational Chapel, Walter's-road; the Rev. Thomas Jones, president, in the chair. The building was again crowded with delegates and friends.

The Rev. J. H. WILSON stated that plans and drawings of the proposed Memorial Hall to be built in Farringdon-street, London, at a cost of from 25,000*l.* to 30,000*l.*, had been sent down from London, and would be ready for inspection by any or all the delegates before being finally approved.

The Rev. J. C. GALLAWAY intimated that a sufficient guarantee fund had now been raised for the purpose of enabling all the trustees of their chapels to insure them in the new Insurance Union; and the Rev. ROBERT ASHTON stated that their Pastors' Retiring Fund had now nearly reached the sum of 100,000*l.*, and that the Rev. Dr. Fergusson, who had instituted and managed it, was also sanguine of getting a widows' fund established in a short time—intimations which were held clearly to show the growing strength and practical value of the Christian work of the denomination.

Mr. HANNAY then brought forward and moved the reception of the report of the Committee on the revised constitution, and explained the grounds of the various proposals submitted to the assembly. The reception of the report was seconded by the Rev. W. CUTHBERTSON, and adopted. The clauses were then discussed *seriatim*. Mr. TOMKINS objected to the discussion, because the amendments of which he had given notice were not printed together with the revised constitution, but the objection was overruled.

Sections 1 and 2 were adopted without discussion. They are as follows:—

I.—NAME.

The Congregational Union of England and Wales, herein after called the Union.

II.—FUNDAMENTAL PRINCIPLE.

The Union recognises the right of every individual church to administer its affairs, free from external control, and shall not, in any case, assume legislative authority or become a court of appeal.

The following is Section 3:—

III.—OBJECTS.

1. To uphold and extend evangelical religion in connection with churches of the Congregational order.
2. To promote Scriptural views of church fellowship and organisation.
3. To strengthen the fraternal relations of the Congregational churches, and facilitate co-operation in everything affecting their common interests.
4. To maintain correspondence with the Congregational churches and other Christian communities throughout the world.
5. To obtain statistics relating to Congregational churches at home and abroad.
6. To assist in procuring perfect religious equality for all British subjects, and in promoting reforms bearing on their moral and social condition.

The first paragraph, with the insertion of the word "primarily" (suggested by Mr. ALFRED ROOKER) after the word "religion," was adopted. The

remaining paragraphs of Section 3 were adopted without alteration.

Section 4, which ran as follows, then came under consideration:—

IV.—MEMBERSHIP.

The Union shall consist of Representative Members and Associates.

1. REPRESENTATIVE MEMBERS.

Delegates appointed according to any of the following rules (a—d) shall be representative members:—

- (a) Any church connected with the Congregational association of the county in which it meets, or recommended by such association, which subscribes not less than ten shillings annually to the funds of the Union, may elect delegates in the proportion of one to every fifty members, but no church shall appoint more than four delegates.
- (b) Any church situate in London, the pastor of which is a member of the Board of Congregational Ministers, or which is recommended by that board, may appoint delegates in the same proportion, on payment of not less than ten shillings annually to the funds of the Union.
- (c) Any church known as a "Union church"—i.e., one in which neither church membership nor tenure of office is dependent on opinions held regarding the subjects or mode of baptism, may appoint delegates on the same terms as other Congregational churches.
- (d) The committee of any college or society recognised by the committee for the time being as a Congregational college or society, and which subscribes not less than ten shillings annually to the funds of the Union, may elect two delegates.
- (e) The pastor of any church which contributes to the funds of the Union, according to any of the preceding rules (a—c) shall be *ex officio* a representative member.

2. ASSOCIATES.

- (a) The members of any church competent to appoint delegates according to the foregoing rules, and the pastors and members of any church which does not contribute to the funds of the Union, but is otherwise competent to appoint delegates, may become associates on the payment of an annual subscription of five shillings.
- (b) Missionaries in foreign lands who have received Congregational ordination, and pastors of Congregational churches in the British colonies, shall, when residing in the United Kingdom, be eligible as associates.

Delegates shall be appointed from year to year, and their appointment shall be officially notified in writing to the secretary of the Union.

The Rev. G. M. MURPHY proposed to add "honorary members" to the first paragraph. Mr. HANNAY, who accepted the amendment on the part of the committee, explained that the addition of honorary members was intended to facilitate the admission of retired pastors, tutors of colleges, and others, who would not otherwise be admissible. Amendment unanimously adopted.

On the first clause (a) an amendment was proposed by Mr. GRIMWADE, reducing the subscription of small churches to five shillings, with the power of sending only one delegate, which, after some discussion, was rejected, and the clause as proposed adopted. On paragraph (b) Dr. TOMKINS moved as an amendment instead of the words "or which is recommended by that board," the following:—"Or which shall be recommended by the ministers already members of the Union and residing near to the applicant church." The amendment gave rise to some discussion, in the course of which Mr. HANNAY explained that, there being no Congregational associations in London, the Congregational Board was the only body to whom the duty of recommending could be entrusted. The amendment was almost unanimously rejected, and the clause adopted without alteration. The remaining clauses were adopted, and also a new clause proposed by Mr. MURPHY, giving honorary members all the privileges of representative members. Paragraph 2 (b) was agreed to without discussion. On paragraph 3 (c) being read, Dr. TOMKINS moved its omission, objecting more particularly to the official notification required. After a brief explanation from the SECRETARY, the paragraph was agreed to.

Section 5 was as follows:—

V.—PRIVILEGES OF MEMBERSHIP.

Representative members shall be entitled to attend and vote at all assemblies of the Union, and at its business meetings.

Associates shall be entitled to attend and vote at the assemblies of the Union, but not at its business meetings, provided that if any associate be elected to serve on the committee, and hold any office in the Union, he shall have all the privileges of a representative member while serving on the committee or holding office.

Dr. Tomkins proposed to insert the words, "and associate members" after "representative members." The proposal of the committee would, he said, disfranchise a large number of existing members. The amendment was rejected by a large majority, and the section agreed to.

Section 6 was then discussed:—

VI.—MEETINGS.

1. GENERAL MEETINGS.—Two general meetings shall be held every year, to be called respectively, the annual and autumnal assembly, the former to be held in London during the month of May, and the latter in the autumn, and generally at some other city or town of England or Wales.

2. BUSINESS MEETING.—In connection with the annual assembly, a meeting of the representative members shall be held, to receive the report of the committee, with audited accounts; to elect the committee, treasurer, secretary, auditors, and chairman for the next year following; and to deliberate on any measure which may promote the objects of the Union. At such meeting all matters proposed shall be determined by a majority of the members present and voting.
3. Special, general, or business meetings may be summoned at the discretion of the committee; and the autumnal assembly may, when occasion requires, be held in London.

At the suggestion of Mr. ALFRED ROOKER, the words "and to deliberate on any measure which may promote the objects of the Union," were struck out by a large majority. The Rev. T. GASCOIGNE then proposed to insert in place of those omitted the words, "and to deliberate and decide on any matter which the committee may think it right to submit to their consideration." Negated. The paragraph as amended was then agreed to. A proposal for an adjournment of the debate was negated.

The next section, as proposed by the committee, was as follows:—

VII.—ELECTION OF COMMITTEE.

1. The committee shall consist of seventy-two members, elected at the business meeting, eighteen who are ministers, and eighteen who are not ministers, resident in London and

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its vicinity; and the same number, and in the same proportion, resident in the country; together with the trustees of the Union, the treasurer, secretary, chairman, and chairman elect, who shall be members *ex officio*.

2. At the annual election, one-fourth of the committee, nine members from London and nine from the country, consisting of those who have least frequently attended the meetings during their term of office, shall be ineligible for reappointment until they have been out of office for one year.

3. Seven members, exclusive of the officers of the Union, shall be a quorum.

Alderman MANTON proposed that one-third instead of one-half of the committee should be chosen in the metropolis. Negatived. Other amendments were rejected, and the section adopted.

Section 8, bearing upon the travelling expenses of ministerial members of the committee, was withdrawn, in order that it might be made the subject of a bye-law.

The 9th and 10th sections, which were adopted without alteration, are as follows:—

IX.—DUTIES AND POWERS OF COMMITTEE.

1. The committee shall take steps to carry into effect the decisions of the assemblies, and shall from time to time adopt such measures as in their judgment are calculated to promote the objects of the Union. They shall be empowered to collect all moneys contributed to the Union, or accruing as profits on its publications, and shall expend the same in the management of its affairs, or in grants for the benefit of aged Congregational ministers, or for other objects connected with the Congregational denomination.

2. The committee are authorised to form standing sub-committees for finance and publication, for literature and statistics, and for general purposes; and, as occasion may require, special sub-committees. They are also empowered to frame bye-laws, for the control of their own business, to define the duties of officers, and to fill up vacancies which may occur during the year in their own number, or in any of the offices of the Union.

3. All moneys shall be lodged as soon as practicable after they are received by any officer of the Union in the hands of the treasurer, who shall retain only such sums as, in the judgment of the committee, may from time to time be required for the use of the Union, or for benevolent grants; and all moneys exceeding the sum thus retained by the treasurer shall be invested by the committee in such securities as they may approve, in the name of not less than four trustees, who shall be appointed by them.

4. The committee shall have power to remove, at their discretion, any trustees appointed by them, and to fill up any vacancy occurring by the death, resignation, or removal of any trustee, and such trustees shall act under the instructions of the committee in all matters connected with their trust.

X.—ALTERATIONS OF CONSTITUTION.

The foregoing regulations shall not be altered except at a general or special business meeting of the Union, after one month's notice of the proposed alteration has been given to the registered representative members of the Union, and the same advertised in at least one English newspaper circulated amongst Congregationalists.

The whole constitution was then adopted on the motion of the Rev. T. DAVIDS, seconded by Mr. E. GREMWADE, and the session adjourned.

TRUST-DEEDS.

One of the three sectional meetings was held on Wednesday afternoon at Ebenezer Chapel, Mr. E. M. Richards in the chair, at which the Rev. J. Baldwin Brown, B.A., read a paper upon "Doctrinal Provisions in Trust Deeds." In the course of the paper, Mr. Brown said there were two modes in which persons who bequeathed their money for the erection of places of worship might endeavour to ensure that the doctrines taught therein should be sound and Scriptural. Either he might set forth the doctrines to be taught in a legal deed, and trust to the law to see that the provisions were complied with, or he might dispense altogether with legal securities for orthodoxy, and put his trust in the spiritual community—the church with whose views he showed his sympathy by his gifts. Mr. Brown eloquently supported the latter course as being the more Scriptural and altogether the more excellent way.

The Rev. JOHN KENNEDY said that Mr. Brown had given them the terms in which he had chosen to have the trust-deed of Claylands Chapel executed. But was that an open trust-deed? Certainly not. The chapel was put on trust for the preaching of "the Gospel of Jesus Christ, the Son of God." He ventured to say that that was a very stringent trust-deed. Mr. Brown meant, of course, that the sentence should be understood definitely. He therefore meant that it should distinctly lay down the doctrine of the divinity of our Saviour. He meant by "the Gospel" of Jesus Christ a distinct and definite theology, and not the vague "religious life" without a theology which he had so rightly repudiated. Well, then, he (Mr. Kennedy) asked, if he meant this, why did he object to that definite meaning being put into definite words. (Hear, hear.) He really could not think that his friend had solved the difficulty. By quoting the terms of the deed of Claylands Chapel as those which he approved of and recommended for imitation, he had, in fact, conceded the whole question. If the words had any meaning they meant some definite theological doctrine; if they did not mean this, they were a mockery and a snare. He should be quite content to accept such creed as was contained in the trust-deed of Claylands Chapel, only he should like to have it so explained as that there could be no question as to the meaning, and if they did not wish it to be so explained he thought they ought not to put it there at all. In fact, they could not prevent a definite and precise meaning being put upon it even if they wished. Any member of the church who pleased might bring the matter before the Lord Chancellor, and he would put a meaning upon it. He would take evidence as to the religious ideas and opinions of the people who put the words in the deed, and would interpret the words in conformity with those opinions.

The Rev. E. JUKES thought it would be possible to take the language of Scripture itself in relation to the divinity of the Son of God, and all the grand truths connected with it, and make them the terms of the trust-deed. He thought if this were done

every objection which could be urged against trust-deeds would be removed.

The Rev. Mr. BRADEN said it was certain that if not the essence, at least the utterance, of sentiments upon various religious questions had altogether changed within the last few years. If they read orthodox books written thirty years ago, they would find them to contain statements of doctrine which hardly any minister would accept in the present day. Many who preached in their chapels fifty years ago held higher Calvinistic views, whereas now the doctrine of human free-will was preached almost universally. It was vain to attempt to fetter independent thought and free expression by verbal definitions; these only tended to evil; they gave splendid chances to disagreeable people to excite dissensions and make mischief, and in the end those who put their trust in them would have to appeal to the lawyers to interpret their theology.

Dr. MORTON BROWN said the question was a most momentous one, and it behoved them to look at it with exceeding care. Their friend had closed his remarks by talking of liberty; but let them always remember that liberty did not mean licentiousness—that true liberty was "obedience to perfect law." He deprecated the day when they should have ministers without something like a creed. If they had ministers who did not exactly know what they were to-day, and what they would be to-morrow, he did not know where the people would be. (Hear, hear.) When men bequeathed property, it was with a purpose, and he supposed that purpose must be expressed, and if expressed at all, the more definitely the better; and he could not see that such expression would take away any liberty from anyone. It had been said that it was a very hard thing that a minister should be turned out of a church because he preached doctrines which differed from those of the men who had bequeathed money for the erection of the building. But if a man was invited to take charge of a church which was subject to a trust-deed, he had a perfect right to say, "I cannot go there"; and if he did not go he could not be turned out. When Mr. Brown began his paper, he (Dr. Brown) was afraid he was going to recommend a trust-deed which was merely secular, and he was greatly relieved to find that the one which he actually recommended by precept and example, was one which bound the minister to preach "The Gospel of Jesus Christ, the Son of God."

Several other ministers and gentlemen subsequently took part in the discussion.

ADULT CLASSES AND OPEN CONFERENCES.

The meeting at Castle-street Chapel was numerously attended, and was presided over by W. G. Lemon, Esq. The Rev. A. MACKENNA, B.A. (Leicester), read a paper on "Teaching in the churches by means of adult classes and open conferences." He said that these methods of instruction were not new. They existed in the Apostolic and Puritan churches. The "adult class" survives throughout Wales, and the "open conference" in all the Methodist Churches; and the attachment to them which prevents their abandonment, notwithstanding that they are repugnant to the habits of some sections of society, is a witness to their practical value. He thought the catechetical method was, by all experience, the best method of rudimentary instruction. It tended to promote a perfect understanding between the pulpit and the pew. A simple-hearted, earnest minister would welcome the frank discussion which would enable him to set his thoughts more clearly and fully before his people, and also give him further acquaintance with their special difficulties and their individual needs. The wonderful, the rapid, and constant accumulation of materials illustrating the Bible, the change produced in theological terminology, and in part in theological conception, by the enlargement of natural knowledge and the growth of the Christian moral sense, both indicated the great usefulness of adult classes. Science had grown since the completion of the canon of Scripture, and was ever growing; and therefore theology, which aimed to give them right thoughts concerning Him who is over all, had grown and must be ever growing.

There are interpretations of the Bible once accepted, and true for their time, because in true relation with the knowledge of the time, which are now obsolete. The habits of thinking change; the modes in which we apprehend facts vary; and although some of these habits and modes are "idols," against which we must be on our guard, others are true forms which will stand, despite our ignoring and opposing them, and will mould the thinking of our sons and daughters. Above all, there is growth in the Christian moral sense. It is of the ethics of the Gospel that the words of John Robinson are emphatically true—"The Lord hath more light yet to break forth from His word." But for this, polygamy, and slavery, and feudalism, intolerance, the prison and the sword of the civil ruler for errors of belief, would still be Christian institutions. To this we may look for the discontinuance of war on the part of Christian nations; for a due adjustment of the claims of the workman, the merchant, the capitalist, and the clerk; for the right definition of the privileges and obligations of wealth and other natural or acquired advantages; and for the solution of many a perplexing problem of modern society.

And not only practices, doctrines too become hideous and disappear before the Ithuriel touch of enlightened Christian conviction. The doctrine of reprobation and the theory of a limited redemption have so passed away. The future destiny of those who believe not in Christ is another topic of illustration. The little infants were first snatched, in the faith of Christian teachers no longer celibates, from the flames of hell. The indiscriminate doom of the heathen and of those to whom Christ had never been preached then ceased to be taught. The tortures of the lost were no longer con-

ceived of as material. And now devout and tender Christians are allowing themselves to ask questions which once they would have rigidly suppressed, concerning the ultimate destiny of the ill-deserving. From the growth of the Christian moral sense has sprung the notion taught by some and held by many more, that not all men shall be for ever; a theory which perhaps itself is but a stepping-stone to another and a "larger hope."

Ministers were responsible not only for speaking the truth according to the light that was in them, but also for producing, as far as care and sympathy and labour could do it, the true impression on their hearers. Freedom of utterance in the pulpit was only a blessing when it was the companion of freedom of question in the pew. They not only believed the truth communicated to them in the Bible to be reconcilable with all human knowledge; the more they knew on any subject, the more were they thankful to all investigators, because they confirmed them in the faith of the Gospel, dispelled their prejudices, and gave them clearer, simpler apprehensions of the truth. Let them do all they could to make this their experience the experience of their people. They had nothing to lose from the increase of their intelligence; they had everything to gain by the frankest converse with them. Conferences on Christian work were already among them; their church and congregational meetings, in which they determined on new methods of activity, or received reports of labour, were rudimentary forms which they had only to develop to make them very useful for the training of their people for effort, and the instruction and aid of them in their efforts. Personal Christian character also needed training and direction. Christian merchants desirous of maintaining spiritual integrity in the midst of the engrossments of business and trade temptations; men and women perplexed with the new problems of changing social circumstances and habits, and wishful to be as truly Christian amid our more complex civilisation as their fathers were under the simpler society of the former days, would rejoice in frank and earnest conversation about their difficulties. After some further remarks, the rev. gentleman concluded:—

I am not going greatly to praise or greatly to decry the age in which we live; it is, like other ages, one in which a faithful pastor can do a noble work. It is an age of great religious perplexity; this very perplexity is a sign of great religious earnestness. Scientific and literary men cannot keep silent concerning the Bible; I rejoice that they cannot—"the quarrels of lovers are the renewal of love;" their restless criticisms of the Christian faith show that they are not, cannot be, indifferent to it. Men are longing to be convinced, intelligently, thoroughly convinced, that God has spoken and that the Gospel is His true word. The oratorical pulpit, the histrionic pulpit—this has neither virtue nor permanence; but the earnest teaching pulpit is never a failure; it may not glitter but it lights men's ways. Heresies never fail to follow a revival of merely emotional religion; and unbelief is the recoil from insincere or extravagant professions. The object of St. John is still the highest aim of the Christian ministry, that "Ye may know that ye have eternal life, and that ye may believe in the name of the Son of God."

An animated discussion took place on this paper, in which the Revs. R. W. Dale, Williams, of Swansea, and others, took part.

A sectional meeting was also held at Zoar Chapel under the presidency of J. Scrutton, Esq., when a paper was read by the Rev. Dr. Henry Allon on the amalgamation of the Congregational Colleges and the desirableness of their change into Divinity schools, which he proposed with a view to concentrate power, and adapt the teaching so as to meet the wants of the students, and fit them for the varied work of the Christian ministry.

MISSIONARY MEETING.

A general missionary meeting was held in the Music Hall in the evening. The attendance was very large, the hall being crowded in every part. The venerable Robert Moffat was to have presided, but the state of his health would not allow of his being present, and Mr. H. O. Wills was called to the chair. Rev. W. CUTBERTSON, B.A., addressed the meeting upon the subject of colonial missions, and especially of missions to Australia, in which extensive and important field of missionary enterprise he had himself been a labourer. The Rev. GRIFFITH JOHN, late missionary to China, followed. He pointed to the South Seas, to Madagascar, and to India (where they had more than 200,000 converts) as a proof that modern missions were not a failure. He then described the great and especial difficulties of the missionary in China—the complex language, the enormous pride of the people, their Conservative spirit, and the conduct of the English Government in connection with the opium traffic. That the Christian missionaries should lead good lives was a small thing and of comparatively little effect; the people would conclude that they were paid for being so; but if the Christian merchants led good lives, the effect would be immense. Yet in spite of all those difficulties, Christian missions were not a failure, even in China. He gave various statistics tending to show that Christianity was progressing; but went on to say that he protested against the attempt to estimate the results of missionary labour by counting the number of converts. There was much successful fruit which could not be represented by figures. They had genuine converts in China—men who were earnestly striving to live a holy life—and every man who was striving after holiness was a Christian. (Cheers.) They needed more missionaries—men of the right sort and of really first-rate ability. Inferior men were good for nothing. It was a saying of Confucius, "You

cannot carve on rotten wood"—(Hear, hear)—and they could not make a missionary unless they had first a really strong and good man. They wanted such men as Mr. Dale; and as for Thomas Jones—if he were only thirty years younger he would take him back to China with him, if he had to carry him on his back. (Laughter.) He was going back to China, and that was the best proof he could possibly give that he had faith in his work. (Cheers.)

Dr. MULLENS then briefly addressed the meeting, and moved the following resolution:—

That the members of the Congregational Union of England and Wales, and other Christian friends assembled in meeting to promote Christian meetings in all parts of the world, receive with peculiar satisfaction and gratitude the expressions of Christian sympathy addressed to them by the Congregational Union of Madagascar. They beg to assure their brethren of that Union of the warm affection with which they regard them and the deep interest they feel in their work. They had heard with gratitude of the great events by which God had evinced His presence among the churches of Madagascar. Their hearts have been encouraged and their zeal fired anew by the intelligence they have from time to time received of the rapid extension of Christ's Kingdom in that land, and they earnestly pray that the blessing of the Great Head of the Church may yet more abundantly rest on the churches of Madagascar and all the forms of Christian agency which those churches maintain.

The Rev. A. HANNAY seconded the motion, which was carried unanimously. The meeting closed with the singing of the doxology.

On Thursday morning there was a special prayer-meeting at the Congregational church, the subject being, "The revival of religion in the churches."

The meeting of assembly was held, as previously, in the Congregational church, Walter-street, at ten a.m., the Chairman of the Union presiding.

The Rev. Mr. KNOWLES, who attended as a delegate from the Scottish Congregational churches, addressed the meeting, conveying to them friendly greetings from their brethren beyond the Tweed, and expressing a hope that in the not distant future the Congregational churches, not of Scotland only, but of Ireland, would be united with those of England, and they would be able to rejoice in one Union for the United Kingdom.

THE EDUCATIONAL POLICY OF THE GOVERNMENT.

Mr. R. W. DALE (Birmingham), who was received with immense cheering, said the resolution which had been entrusted to him read as follows:—

That this assembly, while acknowledging the distinguished service which has been rendered to religious liberty by the present Government, in its measures for the disestablishment and disendowment of the Irish Church, and the abolition of university tests, desires to express the deepest dissatisfaction with those parts of its educational policy which tend to perpetuate and extend sectarian religious teaching in schools aided by national funds, and, specially to protest—First, against the persistent efforts of the Education Department to force upon school boards the payment out of the rates of fees for indigent children attending denominational schools; and, secondly, against the sanction given by the Education Department to the provisions contained in the schemes of the Endowed Schools Commissioners for the government of endowed schools, by which, contrary to the spirit of the Endowed Schools Act, a clergyman of the Established Church is, in nearly every case, made an *ex officio* member of the governing body of the school.

Now this resolution complained of the policy of the Educational Department in attempting to force upon reluctant school boards the payment, out of rates, of the fees of children attending denominational schools. It further protested against the sanction which had been given by the Educational Department to certain objectionable provisions in schemes for the government of endowed schools prepared by the Endowed Schools Commissioners. It would be remembered by many that they had a protracted discussion, in May last, on this clause of the Elementary Education Act, under which local rates could be used for subsidising denominational schools, and these clauses were condemned by an overwhelming and, perhaps, in some quarters, an unexpected majority of the Congregational Union of England and Wales. Since that debate some additional light had been thrown on this controversy. It was supposed by some gentlemen, in May, that, under the provisions of the Elementary Education Act, if the school board determined to remit the fees of poor children in its own schools, it was also compelled to provide for the payment of fees in schools under the control of denominational managers; that was an interpretation of the act which always seemed to him thoroughly untenable. It appeared perfectly clear that Parliament intended to leave it to the discretion of school boards whether they should remit payment of fees to poor children in their own schools, or pay the fees in denominational schools, or adopt both means for providing further education. Now the interpretation which not a few of them contended for had received the sanction of the Education Department. (Loud cheering.) It was well known that the school boards of Southampton, Portsmouth, and other places, had provided in their bye-laws that fees should be remitted, but not paid in behalf of children attending denominational schools. (Hear, hear.) These laws had received the sanction of the department; but they owed no thanks to Mr. Forster and the Education Department, for they had hitherto exerted whatever small influence they could exercise in order to induce these boards to subsidise denominational schools out of the rates. (Hear, hear.) They had used every argument possible so to strain the meaning of the Act as to make it appear that in case of remission payment was also necessary; and

according to the spirit of the department, they could never have anticipated that the Act would have been so strained. He would take it for granted that this question of the liberty of school boards to provide for the remission of fees, and not for the payment of fees, had been settled by the department itself. But the department in allowing these bye-laws to be framed, considered that, in its judgment, it was not just to provide for the remission of fees in board schools without providing for the payment of fees in denominational schools, and a series of letters, slightly curt—not couched in such terms of courtesy as a department in this country ought to employ in addressing the representatives of people on certain school boards, who had determined to remit, but not to pay, had been penned by the Education Department. And he was delighted to know that in no solitary case had a board retreated from the position it assumed. (Cheers.) It had been stated that Mr. Forster was personally not responsible for the letters addressed to the school boards he had named. It may have been so, but he noticed that the first of those letters was issued just after Mr. Forster had left England. But his (the speaker's) own impression was that the policy of the department with regard to these bye-laws and the manner in which the boards were to be treated, was determined upon before the Vice-President commenced his holidays. (Hear, hear.) He was sorry to find that their friend, Mr. E. Baines—of whom he could never speak without feelings of respect—was not not with them, and had declared his conscientious conviction that the position which the department had assumed was practically and substantially right. With the permission of the assembly he would refer for a few minutes to the elaborate address delivered by Mr. Baines to the Social Science Congress at Leeds on Monday last. Mr. Baines referred to the paper issued by the Birmingham Central Nonconformist Committee, and however successful Mr. Baines may be in answering the logic of the paper, Mr. Baines had no answer to make to that statement of fact so unmistakably expressed. The opinions and judgment of the Nonconformists of England on this question had been expressed, and were being expressed still, in the most unequivocal manner—and, if the policy of the Government be pursued, that opinion and judgment would be expressed in a manner more unequivocal still. (Loud and continued cheering.) Now he would refer to some of the reasons which Mr. Baines urged on behalf of the payment of fees. He advanced eleven in all, but he (the speaker) would not take up the time of the assembly in replying to all, but take the first five or six as a specimen of the whole. He (Mr. Baines) began by saying, "To these objections it is replied in behalf of paying the fees, first, that the Elementary Education Act expressly allows school boards to pay the fees of poor children in any public elementary school, including the denominational schools." Now, how that could be an argument in favour of paying fees, he could not understand. The old church-rate law expressly allowed the vestry to levy a rate, but they (the Nonconformists) objected to the use of that power, and whilst that power remained, the Nonconformists did their best to secure a repeal of such power. And although the Education Act allowed school boards to inflict this wound upon the religious liberty of the country, he could not see why they could not pursue the same course with regard to it that they pursued with regard to the old church-rate law. Let us offer the most resolute resistance to every attempt made to exercise that power, and endeavour by all legitimate political means to secure the balance of that power. (Loud cheers.) Secondly, Mr. Baines went on to say "that the payment of fees for children unable to pay was not intended as a subsidy to any school, denominational or otherwise; but simply as a relief to the impoverished parent, without any reference whatever to the kind of school that might be selected. If benefit accrued to the school, it was incidental and not designed, and it was a benefit open alike to schools of every kind." That was a very queer argument in behalf of those who pleaded for payment of fees. He (Mr. Baines) said it might incidentally happen that the Church of England will secure a very large access of power from this policy, but that it was intended for the benefit of all alike. "You can have it for your schools as we do for ours." That reminded him much of the old fable which many would remember of the stork inviting the fox to dinner. The dinner was provided in a bottle that had a very long neck to it. The stork was most hospitable, impressing on the fox to do justice to the dinner; but it so happened that, in consequence of the physical organisation of the stork, it was better able to do justice to the dinner than its guest; and it was very like it in this case. The special organisation of the Church enabled it to deal with the question in a similar manner—a manner which it was impossible for the Nonconformists of England to agree with. That fact was perfectly well known to those who sustained the policy of the Government. (Cheers.) Thirdly, Mr. Baines said "that if it is objectionable to contribute thus incidentally to denominational schools from the rates, it must be far more objectionable to contribute systematically to those schools from the general taxation of the country, to which, however, the faith of the Government and Parliament is pledged, and which cannot be withdrawn without letting down almost all the existing elementary education of the country." They—the members and friends of this Congregational Union—were prepared to say that it was objectionable that the funds of the country should be used in order to

sustain denominational schools. Speaking for himself alone, he felt constrained to say that when assistance was first given by the Government to popular education, no other course was open for them but to offer assistance to the various religious communities. He was of opinion that the cry would soon be raised from end to end of the country, "It is time that the national grant to denominational schools should cease." (Cheers.) He was, however, perfectly prepared to say that this grant ought not to be withdrawn suddenly. The schools had been erected at great expense, under, perhaps, the impression that this annual vote of Parliament was intended to last to the millennium, but people who established schools under such a faith must understand that it was possible such annual vote would be withdrawn. And he contended they should begin to consider at what length of time Parliamentary grants to denominational schools should altogether cease, and should also consider the terms they ought to offer those in possession of the school buildings, in order that the buildings might be transferred to the State. Mr. Baines may say, "that if it is objectionable to contribute thus incidentally to denominational schools from the rates, it must be far more objectionable to contribute systematically to those schools from the general taxation of the country, to which, however, the faith of the Government and Parliament is pledged," but that was only to call the attention of the influence of the organisation of the Liberal party of this country to the next great question in reference to the educational movement, which they would be obliged to take up. (Loud and continued cheering.) Well, before referring to Mr. Baines's fifth reason, he would go on with the sixth, "That nearly the same classes of children, namely, the children of in-door and out-of-door paupers, whether Catholic or Protestant, are now, and have been for years, as a matter of acknowledged justice and necessity, paid for out of the public rates in denominational schools, and that there is not the least probability of Parliament taking away the right." He would not discuss the relationship of the State and their responsibility towards children of the poor. They knew in whom the guardianship was vested *in loco parentis*. Let them consider the question as it is related to the children of outdoor paupers. No doubt Mr. Denison's Act provided that the guardians of the poor should pay the school fees in behalf of the children of outdoor paupers. They had availed themselves of such power, and the guardians had no opportunity to send them to other schools until the Education Act was passed; and it now became them to consider if the children of outdoor paupers were educated at the expense of the State, they ought not to be educated in the schools belonging to the State. (Cheers.) But he had not given them the fourth reason, "That the Act recognises the right of the parent to select the school for his child, and that is a right of conscience as clear as the right to avail himself of the Conscience Clause." Now, nobody would deny the right of the parent to select the school for his child; but that implied if the parent paid for the education of the child. (Hear, hear.) But it is impossible to say the State is bound to provide these schools at the expense of the country, and the power of sending the children to schools which may be preferred by the parent. Supposing he (the speaker) were to say, "I have a right to select a school for my child," the State should back him in that right, and find him the means for effectually using it. He might select Harrow, and the State would say, "Send there, or Eton, if you can pay the bills; but as for appealing to the country in order to find you out of the national money what is necessary in order that you may exercise this right of sending your child to Eton, that's another matter." And so he (the speaker) would say to the parent, "You have a right to send your child where you please, and if you wish the child to be educated at your expense, there must be some arrangement between you and the board as to where he shall be sent." Then again in Clause 5 Mr. Baines said "that the denial of that right would be regarded as a violation of the religious liberty of the parent, and would interpose a formidable obstacle in the way of educating the whole people, especially the poor and neglected children, many of whose parents are Roman Catholics, who attach a special importance to religious education." Now this was the great argument advanced on the other side. The word had gone forth that the Nonconformists were now attempting to violate the principles of religious freedom. These principles had found new champions in unexpected quarters. (Laughter.) Great had been their zeal and efforts, but their discretion had hardly equalled their zeal. He proposed for a moment to consider this question whether they violated the rights of parents by requiring them to send their children to board schools to receive secular education. What right would they violate? when it was distinctly and definitely explained, according to the provision of the Education Act, religious teaching in all public elementary schools was to be restrained within the bounds of exactly defined limits; and no child was to be compelled to receive that religious teaching, whether in board or denominational schools. (Hear, hear.) The intention of the Act was to secure this—that for the two hours or the two hours and a half assigned to secular instruction, the child should receive precisely the same instruction, whether it attended a school board or whether it went to a denominational school. (Hear.) If a Roman Catholic parent were compelled to send his child to a board school, that child would be taught during two

hours and a half the general instruction of the board school, exactly what it would be taught during the same two hours and a half in a Roman Catholic school; the spelling would be exactly the same in the one as in the other; there would be no Protestant bias in the multiplication table; the paper on which the child would write at the board school would come from the same manufacturer as the paper on which the child would write at the Roman Catholic school; the ink would be of the same material and quality; and the pen would bear the name of the same maker; and if the child had to be whipped, it would probably be whipped by a cane of the same thickness. (Laughter and cheers.) Then, if such were so, where was the violation of religious liberty? in what way could he be accused of such a violation in requiring the child of a Roman Catholic to receive the same instruction at a school board school as he would at a Roman Catholic school? If, for a purpose, the parent insisted otherwise, he would ask what right the parent would have to point to him (the speaker) and say he should be compelled to contribute his money in educating a child in a doctrine which he regarded as most vitally misrepresenting the will and character of God, and injurious to the spiritual welfare of the child. "But," it was said, "if you send the child to a board school, and deprive the child of an opportunity of religious instruction, how do you hold the hypothesis that the child would have no instruction, secular or religious, if you don't have him in the board school?" The instruction he would deprive him of was the instruction of the streets and gutters, and he was perfectly prepared to violate the religious liberty of any parent who was anxious that the vitiating and immoral influence which the gutter afforded should be preserved to it. ("Hear," and cheers.) Then they were told, "We cannot force compulsion unless we concede to the parent the claim to receive payment for his child attending denominational schools." As to the meaning of that, Mr. Forster had declared again and again in the House of Commons that the conscience clause was not an efficient protection to the religious rights of the parent. They all found in rural districts, where there was only a Church school, that the Nonconformist's child would be compelled to go to that school. (Hear, hear.) And if they said—finding the child had to attend a Church of England school—"It is hard my child should be sent to a school to be brought under strong denominational influences," the reply would be to the complaining Nonconformist, "You have the protection of the conscience clause." Now, if under the protection of that clause the child of a Nonconformist can be sent to a denominational school, why on earth should not the child of a Roman Catholic be under the same protection when sent to a board school? (Loud cheers.) Why not? he asked emphatically. He would tell them why. Mr. Forster and the Government know that the Roman Catholics had been accustomed to assert their claim to recognition by the Liberal Government at the hustings and polling-booths all the country over. But the Nonconformists would make it understood that they mean to fight this question in every county and borough in the kingdom—(cheers)—so that the Government should be apprised in the most potent manner of their objection to the payment of fees to denominational schools. It was not a struggle for the rights of parents, but it was a struggle for the power of the clergy. (Loud cheers.) And if this extraordinary policy was to be pursued, let them not altogether fear that it would tend to affect the destruction of Nonconformity, either in the rural districts or the great towns, for there was a life in it that would never be destroyed—(cheers)—but it would enormously increase the difficulties under which many of their brethren were labouring. (Hear, hear.) One of the most admirable measures this Government had passed was a measure for the reorganisation of the endowed schools, which passed the House of Commons at the end of the session of 1869. The speaker then reviewed the fruits of the commissioners (Lord Lyttelton, and Messrs. Robinson and Hobhouse) in this matter, and commented at some length on the inequality of clerical representation secured by this act upon the board of management for endowed schools, remarking that the result of the inquiries, as far as they could learn the exact position throughout the country of the seventy-four persons so appointed, sixty-five were Churchmen and nine Nonconformists. They had also learned the political creed of a considerable number of them; fifty were Conservatives and twelve were Liberals. (Oh, oh.) He would ask what fatuity had come upon the representatives of the country! They had not asked these leaders to lead them back to Egypt, but they seemed determined to do it whether it was agreeable or not. After further criticising in sarcastic terms the Endowed Schools Act, Mr. Dale then read the second part of the resolution placed in his hand, earnestly calling "upon Congregationalists throughout the kingdom to resist by all legitimate means the appropriation of the rates to the maintenance of sectarian schools," &c. What those legitimate means were some of them had no doubt made up their minds—(Hear, hear)—but that was a question which everybody must determine for himself. (Loud cheers.) Local municipal action, general political action—every legitimate agent should they exercise to the utmost in resisting this measure. It was said by a clergyman a week or two ago, in reference to the educational policy of the Government, "Give me five more years of this and the Church of England will be safe." Now, he would not believe that; but if this policy was pursued much longer, the difficulties with which they would have to contend in struggling for the

principles of religious equality would be exceedingly aggravated, and the triumph of those principles would be longer delayed. (Loud applause.)

Mr. H. RICHARD, M.P., being loudly called for, then addressed the meeting. He said he rejoiced exceedingly that Mr. Dale had introduced the resolution to the assembly of the Congregational Union. He confessed he observed with some regret that in the original programme of business for the meeting there was no allusion to the subject.

The Rev. Mr. HANNAY (Secretary): It is fair to say that the resolution comes from the committee of the Union.

Mr. RICHARD said he was not going to find any fault with the committee. He was quite aware that at the annual meeting in May there was an utterance of opinion as distinct and emphatic as it was possible to obtain. He remembered, though he was not able to attend, that he watched the proceedings of the Union in regard to this question with more interest than he could express. It was an unspeakable relief to him to find that by such an overwhelming majority the Union had determined to give no uncertain sound. Much as he admired the consummate ability and great tact which Mr. Forster had shown in the conduct both of his education bill and other measures—including the ballot—there was something inexplicable in his conduct towards the Nonconformists. It might be pleaded on behalf of the old Whig leaders that they really did not understand the principles of Nonconformists, and so might have entrenched upon them almost unconsciously. It was impossible that that could be said of Mr. Forster. He had been educated in a sect which might be described as the "dissidence of Dissent and the Protestantism of the Protestant religion," and he repeatedly referred to his Puritan education. He, therefore, could be in no ignorance of their principles as Nonconformists, and there was something to his (Mr. Richard's) mind very hard to bear in the almost contemptuous indifference with which he treated them, knowing what they held. Allusion had been made to the composition, or at least to the acts, of the Endowed Schools Commission. When the three gentlemen were about to be appointed, Mr. Miall and himself felt it their duty to go to Mr. Forster, and plead with him in a kindly spirit, that at least one member of the commission ought to be a Nonconformist. He told them that the gentlemen were so perfectly Liberal in all their opinions that they need be under no apprehension—the only thing he feared was that they would carry their liberality to excess. (Laughter.) It was the same everywhere. Mr. Cuthbertson had referred to the appointment of inspectors. The answer which Mr. Forster gave to the question of Mr. Dixon on the subject was not a courteous reply. He said he did not know; it was not his place to inquire what was the religious opinion of the gentlemen who had been appointed as inspectors. This, of course, was received with loud and tumultuous cheers from the benches of the Conservatives. But he wanted to know whether if things had been the other way—if instead of all the twelve being Churchmen and there not being one Nonconformist, they had all been Nonconformists and there had been no Churchman—he should like to know what would have been the response which would have been made in that case? (Cheers.) He had done his best to get the right men appointed. Mr. Forster and Lord de Grey were not left in ignorance that there were men among the Nonconformists in every respect qualified to act as inspectors, who came up even to their own standard of being graduates at Universities, whose character was irreproachable, and who had had experience in the work. But notwithstanding this, their claims, backed by the general desire of the Nonconformist members, were set aside as of no account whatever. (Shame.) What pained him more than anything else in connection with this subject was that some of their brethren—honoured and respected as they were—were going wrong, and betraying them. He had intended to say something more on this matter; but Mr. Dale was a very unfair speaker—when he took up a subject he treated it so exhaustively that there was scarcely anything left for anybody else to say. (Laughter.) He (Mr. Richard) had brought down Mr. Baines's speech, too, and had intended to make some remarks upon it, but Mr. Dale had taken the bread out of his mouth completely. But he thought they ought to put this question fairly before their brethren. It seemed to go to the very root of our principles. If those principles were wrong—if they deliberately discovered that they were untenable—let them surrender them openly and manfully. But let them not permit them to be betrayed by a side-wind. (Hear, hear.) At the very time when those principles in other directions were making great and glorious strides—when ecclesiastical establishments all over the world were trembling to their fall—when they were disappearing in the colonies—when their noble leader in the House of Commons had brought the matter before the House and country in such a manner as to command the respectful attention of the whole community—while they were thus successfully assailing the enemy's citadel—was it to be borne that their professed friends and allies should be engaged in bringing the Trojan horse into their very camp. (Cheers.) He did not wish to say a single unkind word against those of their brethren who defended the policy of the Government in this matter; but he did think that the Nonconformists of England and Wales ought to make them understand that they no longer represented them. (Loud cheers.) The question, he supposed, would have to come up again in the next session of Parliament, and the

only chance which the Nonconformist members had of making any impression on the House of Commons was by being backed up heartily out of doors. They looked therefore to the members of the Union to give such an unmistakable expression of their views—not merely by supporting resolutions at meetings, but by personal intercourse with their representatives, as should make no misapprehension possible as to what their views were, and what their determination was as to their conduct when the time came when their suffrages would again be wanted. He could only say it would be a great encouragement and help to those who, in the House of Commons, would have to represent them on this question, if they could say—as he thought, after what they had seen that day, they might say with calm, unfaltering confidence—that in protesting against those unjust proceedings of the Government—he hoped he was not using too strong a term—they were backed by the general, if not the unanimous, opinion of the Nonconformists of England and Wales. (Loud cheers.)

The Rev. T. W. DAVIDS, of Colchester, said he was afraid to speak, and was also afraid to remain silent. Their policy must be, to go to their homes and unfurl the banner against the present educational policy of the Government, and so to do it as to make success certain. He thought their own people were not blameless, and wanted instruction in these things, being ignorant, at the last general election, of the momentous questions with which they would have to deal. He hoped they would be better prepared by the next election, and above all, that they would not be influenced by the same plausible arguments as those which had been brought to bear upon their friend Mr. Baines. A certain work had to be done, and if they were in any wise remiss, and did not do that work immediately, they would see a result that would be sadly to their disadvantage.

The resolution was then put to the meeting and carried by acclamation.

Mr. SONLEY JOHNSTONE, of Merthyr, then rose to propose the following resolution,—

That this assembly, referring to the probable introduction of educational measures for Ireland in the next session of Parliament, is of opinion that some of the provisions contained in the Elementary Education Act, 1870, and in the Scotch Education Bill introduced to Parliament last session, embody a policy which, if applied to Ireland, will inevitably overthrow its present national system of education, place the majority of schools almost entirely under the control of Romish priests, and pervert its colleges and universities to sectarian ends; and it desires to record its conviction that any Government which shall pursue this retrograde course will inflict a great wrong upon Ireland, and forfeit the confidence of all true advocates of civil and religious liberty.

Mr. Johnstone said that, if they had fallen upon adverse times, they were profiting by the adversity, for if it had not been for the defective character of Mr. Forster's Education Act, they would not have been roused to a sense of their own rights in this respect. They had had that Act working amongst themselves, and they felt its oppressiveness, and knew, from its construction, just the kind of friends they had in Parliament. They therefore knew how it would be likely to affect the people of Ireland. He had endeavoured to ascertain how the Act was working in Wales, and had obtained a mass of correspondence that would astonish them if he were to read it to them. He thought he should publish it all in the form of a pamphlet, and send a copy to the Vice-President of the Council on Education, in order that he might see how Government had succeeded in cantering over the religious difficulty. His feeling was, that no man ought to reach forth his hand and take the rates and taxes of the country for the use of any denominational school whatever, and this was what they must all say, and all try to carry into effect. Want of education was a national calamity, but the State had no right to educate children in the way complained of, and Government must be told so—and must also be told that if they persisted in their present policy, a lesson would be taught them which they would not soon forget.

The Rev. B. WAUGH, of Lewisham, a member of the London Board of Education, seconded the resolution. He said he felt that Mr. Gladstone had not treated them well. When the ship Lancashire went down with him on board, they sent the lifeboat Greenwich out, and saved him. And what had he done? He had been ungrateful to those who had served him in his direst need. Three things, therefore, would have to be asked him and his Government. They were these: Will you repeal Clause 25 of the Elementary Education Act? Will you sanction any other scheme that will violate our feelings as Dissenters? Will you appoint any more inspectors to insult the men who assisted and served you best when you wanted their assistance and their service most? They had every reason to fear that future legislation would go to set up Popery in Ireland, and that was what they had most to fear. Let them, therefore, tell the Government that their recent educational policy must soon be like the fossils of the past—things that were. Mr. Waugh concluded an eloquent speech amid loud applause.

The resolution was put and carried by acclamation.

A paper was then read by the Rev. E. J. HARTLAND, of Bristol, on "Arrangements with other bodies of Nonconformists to prevent multiplication of weak churches." A resolution was passed, on the motion of the Rev. T. DAVIDS, requesting the committee to consider whether any means could be adopted, in conjunction with the representatives of other churches, to abate the evil.

An excellent paper on "Christian Giving" was next read by the Mr. W. H. CONYERS, of Leeds.

Cordial votes of thanks were then passed to the chairman for presiding, and for his eloquent and

soul-stirring address; to Mr. Dale for his sermon, and to the other gentlemen who had read papers; to the local committee, and especially the local hon. secretaries, Mr. R. Rice Davies, and the Rev. B. Williams, for the admirable arrangements they had made for the meeting; and to the numerous families of all religious denominations for their hospitable entertainment of the ministers and delegates.

THE CHURCH CONGRESS.

The Church Congress at Nottingham seems to have been very successful, the attendance having been large, and the interest sustained. Some 2,500 tickets were sold. The actual business of the Congress, reading essays, and delivering addresses and speeches, was carried on in the Mechanics' Institute—a fine new building which replaced an older structure destroyed by fire a few years since. A smaller lecture-hall afforded facilities for the simultaneous discussion of other subjects than those which engaged the attention of the occupants of the great hall. In addition to the three written essays which consumed the first hour of each session, four other selected speakers were allowed fifteen minutes, the third hour being devoted to gentlemen who had to be contented with ten minutes each, when the sitting was terminated, as it is begun, by hymn and prayer.

The opening sermon of the Bishop of Manchester was, for a prelate, very liberal and outspoken. He earnestly recommended his rev. brethren to rely for the future on the positive claims of the Church, its purity of doctrine, the excellence of its discipline, and its admirable parochial system, rather than to put their trust in any preposterous or inadmissible claims. He strongly advised them to sympathise with any attempts honestly made to elicit truth in whatever direction, reminding them, in the words of the poet—

There is more faith in honest doubt,
Believe me, than in half the creeds.

The Bishop of LINCOLN delivered the inaugural address, which compared the period of the English Reformation with the present age, and with events occurring in the interval. Bishop Wordsworth thus summed up:—

We are brought to the conclusion that, if the Church of England is to stand firm against the manifold assaults of Romanism, sectarianism, and infidelity, and to be a blessing to Christendom in helping those courageous men in Germany, Italy, and France who are now endeavouring to restore the Church of Christ to her primitive liberty and purity by the union of evangelical truth with apostolic order and Catholic love, and if she is to advance the kingdom of Christ by preaching the Gospel to the heathen abroad, and to her fainting multitudes at home, she must not stoop to cowardly compromises of the truth, or allow herself to be entranced in the illusory dreams of a hollow conciliation, or to be beguiled by the empty phantoms of a heartless compromise; she must prefer unpopular truths to popular errors, and not bate a single jot or tittle of that Divine deposit of sound doctrine and discipline which we have received from our forefathers, and which was transmitted to them by the Apostles, and was delivered to the Apostles by Christ. But while she thus cleaves to the truth, she will endeavour, by God's grace, to be loving to all men. She will cherish and foster zeal and enthusiasm, vitality and energy, holiness and self-devotion, wherever she finds them. She will endeavour to enlist them all in her own service and in that of her Divine Master, and to attract and win all men to Him. She will not move her feet an inch from the pedestal of Divine truth on which she stands, but she will open her arms wide to clasp all to her bosom.

THE EDUCATION QUESTION.

The Rev. Dr. BARRY then read a paper on the duties of Churchmen and Englishmen in regard to the Education Act of 1870. As a member of the London School Board, he claimed for his views that they were based on personal knowledge and experience. Reviewing the provisions of the Act, he regretted that it ignored the Church of England—though he admitted that it was right to have recognised secular schools—and that it refused to recognise religious instruction. But with all its defects and shortcomings, he contended that Churchmen ought to accept it resolutely and work it loyally. They had two main duties as Churchmen. They should maintain their existing Church schools, as their influence on the new schools would be of priceless value. They must make their schools really good, and, above all, keep up a really religious tone. They must be sure not to tamper with the conscience clause or infringe religious liberty, and then they need have no fear of the future. To keep them up would require sacrifices on the part of Churchmen; but such aid was always forthcoming. Another duty of Churchmen was to aid and watch the school boards now being formed. The chief point and the most pressing necessity were to aid the attempt now being made to keep up a religious tone, and, under all the difficulties of the Education Act, to give real, true, and unfettered Bible teaching. The school boards would require watching to see that they did their duty fairly. The rev. gentleman was proceeding to deprecate what he characterised as the outrageous clamour raised by Nonconformists against the provision of the Act for meeting cases of real indigence either by freely admitting children in rate-aided schools, when he was brought suddenly to a stop by the expiration of the twenty minutes to which each reader of a paper at the congress was strictly limited.

The Rev. LEWIS G. MAINE then read a paper on "National Education in America," in which, adopting the statements elaborated in the report of Dr. Fraser, he took rather an unfavourable view of the

results of a system by which it is admitted that the American people are soundly educated. He magnified somewhat the acknowledged evils of truancy and absenteeism, which the law in America was powerless to alter. He claimed that our village and even our town schools compared favourably with many of the schools in the United States, and expressed his astonishment that we should have taken America as our model. Not only was untruthfulness a common vice amongst American boys, but juvenile crime was greatly increasing in the States, and children learned much wickedness and immorality in the common schools. This he attributed to the absence of religious teaching. The absence of clergymen from the common schools of America was a subject for the bitterest lamentation.

The Rev. ROWLEY HILL dwelt on the importance of remembering that the battle of the Church of England was to be fought in the Sunday-schools. It was the efficient working of these organisations which gave the Nonconformists their strength, and it would be wise in the Church of England to exert the same zeal and energy for the furtherance of Sunday-schools. Though it was the tendency of modern statesmanship to eliminate everything religious in education, yet assuming that the Bible would always remain in their schools, he warned the congress never to allow it to degenerate into a mere class-book. There was a great opportunity for the Church of England to undertake, through the medium of Sunday-schools, the religious education of the youth of the country. If she neglected her duty in this respect, she would find the Nonconformists ready enough to take advantage of her inactivity. She ought, therefore, to put forth all her energy to take the lead. As a means of making Sunday-schools attractive, the rev. gentleman suggested catechising the children in church, and church services for their benefit. In America the efforts of all the true friends of the country's future were directed to Sunday-schools as a means of remedying the great defect of the common school system. Four millions of children were under Sabbath-school teaching, many of them from the upper classes of society. The schools were arranged in the most perfect manner, and everything was done to attract the children. A grand Sunday-school organisation should be at once established throughout the Church of England, and he would suggest that henceforth diocesan inspectors should report on that portion of religious education. In conclusion, he invoked the kind, cordial, and personal interest of the Bishops in this work.

The Rev. Canon MELVILL next suggested that it was the duty of the Church to examine Clause 14 of the Education Act to see what it admitted and what it excluded, to discover if they could not, as he believed they could, determine on some definite scheme of religious teaching which would give support and guidance to the teachers who were henceforth to be sent forth.

THE CURRENT FORMS OF SCEPTICISM.

At one of the sections on Tuesday the topic chosen was "The evidences of Christianity in relation to the current forms of scepticism." Papers were read by the Rev. Professor Lightfoot, the Rev. E. Garbett the Rev. C. A. Row, and the Rev. W. Walsh, in which the different forms of scepticism were defined, and various suggestions were made to combat their spread, especially amongst the working classes. It was stated that a regular organisation existed for disseminating infidelity amongst the lower orders of society, and the necessity for immediate counteraction was insisted on.

In the course of his paper Mr. Row said it was possible for the theory of evolution to be made to be consistent with theism; but if moral causation, no less than physical, was mere sequence, there could be no responsibility. Modern men of science were meddling in branches they had not specially studied. Mr. Darwin was an excellent naturalist, but that was not a guarantee for his acquaintance with moral philosophy. But these objections to Christianity derived authority from the eminence of their urgers in their own spheres of knowledge. What the defenders of Christianity should do should be to ascertain what are the actual assertions of the Bible on the disputed questions and what are the limits under which the inspiration of the Scriptures has been given. On the recognition of a human element in the Bible as well as a Divine one nine-tenths of the objections vanished. Both Butler and Paley had given them warnings on that point. Then let them adopt the positive line of argument, and show that the difficulties of those who believed in Christianity were as nothing compared with those who denied it.

A lengthy and animated discussion followed, in the course of which the Earl of HARROWBY addressed the meeting. They had, he said, left Christianity to rest too much on a traditional acceptance. The time had come when they must arm their young men and women against the attacks on it. Difficulties, of course, there were; they existed in metaphysics, physics, and morals, as well as in religion. Let them adopt the aggressive line, and ask the opponents of Christianity how they met the difficulty of non-belief? Where moral causes of disbelief did not exist the victory over scepticism was not difficult; but they must have men trained to the work of meeting the mischief-makers, the lower class of infidel lecturers who travelled about trading on the ignorance of the people. Whenever they were visited by those men let them communicate with the Christian Evidences Society, which would set proper refuters upon their track.

Perhaps the most effective speech on the subject was one delivered by the Rev. SAMUEL THORNTON, who gave, as the result of his own vigorous parochial missionary effort, his opinion that the prevalent form of unbelief amongst the working classes of towns was dim, vague, and shadowy, and that the best antidote would be to put the Church more in harmony with their feelings, by purging her speedily of some of the abuses by which she was afflicted. They wanted a higher tone of faith, self-denial, and holiness amongst the members of the Church itself; for the best evidence of Christianity which could be offered to unbelievers was the life of Christian men and women, who could be pointed to as examples of what Christianity had done.

Subsequently Major-General BURROUGHS, hon. secretary to the Christian Evidences Society, gave information as to its operations in checking the active infidel propaganda, which he stated was on foot, including even infidel Sunday-schools.

CHURCH AND STATE.

On Wednesday there was a crowded attendance. The Bishop of Lincoln presided. The topic for discussion was, "The Present Duty of the Church in regard to her Relation to the State."

The first paper was by the Rev. Canon Gregory, but, in his absence, was read by the Rev. Mr. HANNA. It said the first question was, what was meant by the Church? Was it a human invention or of Divine origin? He believed that the outer framework of the Church, as well as its spirit, had been derived from their great Head. He accepted Episcopacy as he did the doctrine of the Trinity. The State and the Church must not absorb the one or the other; they must work together harmoniously. At present, however, the Church was hindered greatly, although the anomalous relations existing could be traced to historical causes. The supremacy of the Papacy had left a bitter heritage. What was done at the English Reformation had left a void never filled up. The subsequent compulsory enactments of the State only injured the Church. Now, however, the State did not act in the interest of the Church, and the least it could do was to restore to it its freedom. Why was it that all attempts at union failed? It was because the central voice of authority had been silenced. If that voice could have spoken, the true sons of the Church would have obeyed; but they resisted the forcible control of the State merely. Restore to Convocation its powers, reforming that body where needed. Thus they would sow the seed of reverence for law, and also obedience to Christ.

The next paper was read by Mr. W. E. WELBY, M.P. He specially addressed himself to the High Church party. The Establishment, he said, was constituted by wise men; it was now in increased activity, and the burden of proof lay on the objectors. First, he thought the Final Court of Appeal was not in default in the way alleged; secondly, he thought disestablishment would not cure the evils complained of. The Church of England needed no addition to her doctrine, and the question was not if the interpretative tribunal was lay or clerical, but was it honest and competent? He knew it was said that the practical effect was to create new doctrine; but to that he demurred. With any other tribunal than the present, he thought there would be danger of greater errors in decisions, and larger disadvantages. For they must remember that the tribunal must include lay members as well as clerical. That already was recognised in Ireland. Those who were for disestablishment might find resulting from it a disintegrated Church, unable to fight Rome and Rationalism. Laymen would demand protection from ecclesiastical hierarchy, and the clergy would find themselves weighed upon by the "majority" of parishioners. To say that the connection between Church and State should be dissolved was to say that we should have no national Christianity. Reaction would set in, and the way to spoliation would be smoothed. In conclusion, he asked on whom the responsibility would rest?

The Rev. J. O. RYLE was the reader of the next paper. It was vain, he said, to conceal that the relations of the Church and State were very critical. A powerful association existed to bring about disestablishment; eighty members of Parliament had voted for Mr. Miall's motion. The question was, what was the duty of Churchmen now? In his belief it was their duty to resist every effort to disestablish and disendow the Church of England. As Christian patriots and Christian philanthropists they should resist it. If the attack on them was not to be successful, they must buckle on their armour, and do battle for the principle of establishment. He that had not a sword, let him sell his garment and buy one. (Laughter and cheers.) As Christian patriots they should strenuously resist, because an unsectarian system was only another name for a godless and irreligious system which must be offensive to the King of kings. If Government ever dissolved the connection between Church and State, he should expect God's heaviest judgment to fall upon this realm. As philanthropists, they should resist for the sake of the poor, who would be the first to suffer; for the voluntary

system in the rural districts was an utter failure. Sooner than try that system he would prefer to see the power of the Church transferred to any other sect. That would be better than the Government refusing to recognise religion at all. Suggesting that the Church should "clear for action" after the fashion of a man-of-war, by throwing overboard or stowing under hatches all useless lumber, the rev. gentleman specified as abuses in the Church, for which he invoked the aid of the Episcopate, the enormous size of our dioceses, the anomalous condition of our cathedral system, the preposterous constitution of Convocation, the want of elasticity in liturgical worship, want of service for the working classes, the entire failure of the parochial system when a godless or careless incumbent was installed for thirty or forty years, and the hard-and-fast rule by which no ministers were employed in the Church except bishops, priests, and deacons, the subordinate orders never being called into play. The position of the Church was not so strong as it might be, and it was receiving heavy damage for lack of rearrangement and organisation. Till the Church was amended and reformed, they were defending the union of Church and State at a very great disadvantage. He was satisfied that Churchmen who desired disestablishment were entirely miscalculating its results and expecting from it what they would never find. It was a complete mistake to suppose the Church would be allowed to retain her endowments, and he doubted even whether there would be more liberty in a disestablished Church. The only wise course was to let well alone. The rev. gentleman concluded by saying:—

With all the inconveniences of its position the Establishment has God's blessing with it, and I shall stick by the ship. After all I must conclude with expressing my own firm conviction that the existing relations of Church and State in England will never be dissolved if the Church is only true to herself. Disestablishment will never come without the consent of the majority of the House of Commons. The majority of the Commons will never vote the destruction of the Establishment if the voice of the people does not demand it. The people will never demand the overthrow of the Established Church so long as that Church possesses their hearts and affections. The Church will never lose those affections if she will only do her duty, reform her defects, and preach and teach the pure Gospel of Christ. Great, indeed, is the responsibility laid on the present generation of Churchmen! Vast are the interests at stake! The future of this country, under God, depends on our conduct at this crisis. If we leave our first love and forsake our Protestant principles, I have no doubt the Establishment will fall and die. Nothing that man can do will bolster it up and preserve it. If, on the contrary, we continue as a Church faithful to our Lord Jesus Christ, faithful to the Word of God, faithful to the Articles and formularies, faithful to the souls of the people, faithful in preaching, and faithful in practice, then I believe the Establishment will stand and live notwithstanding every foe. God Himself will be with it, and then nothing can destroy it. In short, to borrow the words of our great poet—

Nought shall make this Church of England rue,
If only to herself she do prove true.

The Bishop of LINCOLN remarked that the rev. gentleman most justly and truly said that one of the principal reforms to be made in their present ecclesiastical constitution was the division of their unwieldy dioceses. He should like to know who had been contending for that division for at least a quarter of a century but the Church of England, and who had resisted that division but the State of England. (Cheers.) He did earnestly hope Mr. Ryle's words, addressed to the Church, would be applied to the secular power, and then with regard to that other part of the ecclesiastical constitution—he meant the present antiquated Convocation—who was it that had been claiming the reformation of the Convocation for at least ten years? Why, the Convocation itself. And who had resisted that reformation? It was the secular power. He was speaking now in the presence of a noble lord with whom he had the pleasure of acting about twenty years ago on a cathedral commission. There were recommendations for the reformation of the cathedral bodies which had all been stifled by the civil power. He hoped the rev. speaker would allow him to crave, therefore, in the name of the Church, that she had not been altogether remiss or lethargic in endeavouring to obtain that which he so earnestly and eloquently advised, he meant internal reformation. He must claim for the Church that she had not been lax in that particular respect, and his fervent desire was—and he spoke in the presence of those who, like himself, earnestly desired that there might be a perpetual union between the Church and State of England—and that the expression might go forward from that room with a voice of power to their civil rulers, and that they would accept them, the bishops and clergy of England, as the great Church reformers. (Loud applause.)

The Earl of HARROWBY thought the State ought to be defended from too ready acquiescence in the charges which had been somewhat unjustly made. The State had been doing a great deal, and more for the Church than could have been expected. In the matter of chapter and episcopal revenues, the State had done good work for the Church and the people of England, which, if the representatives of the Church had been listened to, would not have been done. It was not very clear what advantage was to be drawn from the cathedral bodies which would have made it worth while to withhold the great advantage to the parochial system which was obtained by interfering. It was true the State was slack sometimes in following the indications of Convocation; but it had never urged an unobjectionable method of carrying those suggestions into effect.

With regard to increase of the Episcopate, he had always felt that every county should have its own bishop, civil and ecclesiastical divisions being made coincident. He wished to tie up Church and State more closely; but when it came to the question how it was to be done, he had never found a single mover of a bill satisfied with the form in which he proposed it. It was full of practical difficulties, and therefore inaction was to be attributed, not to State disinclination to deal with the matter, but to the inherent difficulties. No system of Cathedral or Church reform had ever united any great number of Churchmen in its favour, or he believed their proposals would have been adopted by the Government, which he took to be honestly desirous of doing their duty. Five measures of reform had been granted in the present year, and the only case in which he thought the movement of the State dangerous was in the matter of the Universities. In regard to the highest court of appeal, the noble lord was emphatic in the expression of his belief that it would not be improved by making it purely ecclesiastical. It was a most difficult matter, but it resolved itself into this, whether they would prefer the decisions to be given by men appointed by the Archbishop rather than by pious laymen. ("Hear, hear," "No," and "Question.") Would they constitute another ecclesiastical tribunal, of larger bodies of men who would be appointed by ecclesiastical authority? Would that be a perfect security for entire impartiality? His own opinion was that they would have better security in a body of lawyers, accustomed to put their opinions into their pockets for the purposes of a pure interpretation, than by submitting them to ecclesiastics accustomed to act rather by their theoretical views. ("Hear, hear.") It seemed to him that there was one duty to the State, and it was to set an example and to teach obedience to the laws.

The Rev. Prebendary HARRIS, of Torquay, said he thanked God that such an utterance as that of Mr. Ryle had gone out from that hall over the whole of England. He could not help feeling the relation between Church and State was likely to be a shortlived one. ("No, no.") The dissatisfaction and the disquiet that affected some men were but the currents and eddies of one great stream of feeling which, not in this land only, but throughout the whole of Europe, was, as it were, showing and breaking up the foundation of the great deep of popular thought, that threatened to overthrow the barriers of ancient order. The great danger might be over for the present, but meanwhile it was the duty of the Church to make the most of the *interim*, whilst they had the protection and liberty of the law, and certain defined boundaries within which they knew whether they could or could not agree to work steadily, earnestly, and prayerfully for one especial object. Surely the time had come for surrendering the positions which they knew to be untenable, to give up their dreams of patriarchal security, and to reorganise their large but at present almost helpless forces. (Cheers.) Men thought in masses, and agitation was a power that must set those masses in motion. (Applause.)

The Rev. R. HUGHES, Liverpool, said it seemed to him that members of the Church of England advocating her severance from the State were pursuing a most suicidal policy. There was no Church of more usefulness than the Church of England, and if they looked to a neighbouring country, they would find that the position of the clergy had been lowered since the ecclesiastical revenues had been seized upon. Sever the Church from the State, and they would bring it to the condition of the Established Church in Scotland—a luxury for the rich, but not the Church of the people. It was a fact that when a neighbourhood became impoverished, the Nonconformists moved into a more opulent district, and offered their churches for sale. They owed little of the position which the Church had attained to the influence of Bishop Laud. (Cheers and hisses.) They owed much, however, to the grand old principles for which Cranmer and Latimer suffered. (Applause, and counter expressions.) He warned those who were now assailing the Church of the old remark—"Destroy her not, for a blessing is in her." (Applause.)

The Rev. Dr. LITLEDALE said the Church should take the aggressive. If she took a defensive attitude she was certain to fall; for in every siege the chances were in favour of the besiegers. They should influence their members of Parliament in every way. He had drawn up a scheme of Church Reform, in many respects similar to Mr. Ryle's. But, as had been said by his lordship, the fact was, the State would not let the Church carry out reform. The moment you had a large body of Nonconformists who rejected the Church administration, you had an *imperium in imperio*.

Dr. ALFRED LEE, Secretary to the Church Defence Institution, addressed himself to certain practical questions. He found that in churches where there was disestablishment there was less unity; and if they introduced disestablishment there would be other evils arise. There existed a society which professed to have a committee in every ward in each town and in every village, to report whether the Church did her duty. To keep that which belonged to our fathers we must work in one great central organisation which could influence Parliament. There was a way of doing this by means of the Church Defence Institution of which the Archbishop of Canterbury was the president. They sought to permeate the country with their ideas about Church and State, and to encourage Church-

men in the consideration of those great reforms to which allusion has been made.

The Bishop of MANCHESTER said the impulse which led him to speak arose from hearing what he must call the intemperate paper of Canon Gregory. ("No," "Yes," and cheers.) If anyone objected to the word he would withdraw it. That paper had been well answered by the well-reasoned and calm paper of Mr. Welby, the warmer paper of Mr. Ryle, and the sober remarks of Lord Harrowby. It struck him as strange that the canon should have laid down the principle, as also another canon, that in obedience was safety and in self-will ruin. (Uproar.) One or two speakers had advised aggression—did they mean that at the next election they were to turn themselves into a great political organisation? ("Yes," and "No.") Are we to appear on the hustings to make election speeches? ("No.") He ventured to think that there were agitations and agitations, and he reminded them of the words of Scripture for an answer, that they should go on in quietness and confidence. He pointed out that they required reform in Church patronage; and with reference to the efforts of Parliament on Church questions, he quoted the remarks of the Archbishop of Canterbury, who said that "if the clergy and laity were unanimous in any demand Parliament would not resist it." He reminded them that Christ submitted to a civil court, and that Paul appealed to Cæsar after the ecclesiastical court had smitten him on the cheek. (Cheers.)

Mr. BERESFORD HOPE, M.P., said that on the main question, whatever might be the difficulties of the position, every member of the Church of England should fight might and main to maintain her. (Applause.)

Rev. E. H. BICKERSTETH, Hampstead, said it had been remarked that if they separated Church from State they need not, therefore, unchristianise the nation, and America was referred to, but when it was debated in Congress whether a chaplain should be appointed, it resulted in the appointment of a Socinian. If they denationalised the Church of England they might have a Unitarian chaplain of the Houses of Parliament.

The Rev. T. E. HILDYARD said there were three kinds of obedience, and where there was a conflict between a higher and a lower tribunal he should obey the higher. They were told that with respect to man and wife, whom God had joined, no man should put asunder. Then why apply a different principle to the union of Church and State?

The Rev. Canon TRISTRAM said he had heard the question asked, "Why was an intelligent and educated layman less able to decide a question of Church polity than a Churchman?" (Cheers.) If the Church needed adaptation to modern times, why should not the laity be engaged in it? He took it that it was impossible to separate disestablishment from confiscation. He made some comments upon the Bishop of Capetown and the case of Mr. Long, as showing the difficulties of a disestablished Church. He asked a Radical M.P., who was not a member of any Christian community, why he voted against Mr. Miall's motion, and he said the reason was that he could not face the question of the rural parishes. He said he did not believe in any of their Churches or humbugs—(laughter)—but that was a question he did not like to face. He thought that it was high time that they began to reorganise, and he recommended that rural deaneries should form organisations.

The Rev. P. HAINS, of Wigan, divided the history of the Church into three great eras—from Christ to Constantine, from Constantine to the Reformation, and from the Reformation until now. The first period was remarkable for its purity, the second for superstition and vice, and the third had been a period of indifference and infidelity. He looked upon the Establishment as one accident of the Church, but not essential to its vitality. If the union of Church and State were dissolved to-morrow he believed the Church would thrive. The reasons which governed legislation in the matter of the Irish Church applied the other way to the English Church, which had not been forced on the people by the sword, nor was it the Church of any alien population. (Hear, hear.) If the day should come when the Church only represented an eighth of the population he would disdain to defend it. (Hear, hear.)

The Rev. Chancellor MASSINGBERD said they wanted a better representation of the parochial clergy, and next a combination with men of some representatives of the faithful laity, so that they would be in a position to demand from the Legislature that it should not assume the functions of a national synod. It should not be in the power of anybody to disestablish the Church. To prevent that they wanted a body of laymen to co-operate with the clergy. (Cheers.)

A Rev. GENTLEMAN said that Canon Gregory's paper had been misunderstood. He hoped that Lord Harrowby would always bear in mind not only here, but in Parliament, that the Church was the body of Christ. He remarked that there was much in Mr. Ryle's paper that he agreed with, but he thought that disestablishment might be forced on them. The National Church ought to be co-existent with the nation. With reference to what had been said about their agitating, he thought they would be unwise to bury their eyes in the sand when there were so many persons who went to church who were disbelievers.

The Rev. Mr. GREER said they should consider what the Church was. If it was a portion of the

State, and the clergy of the Church received their degrees in colleges over which the State had control, it was to be considered whether that union should be put an end to or not. In 1833 the State substituted for an unsatisfactory Court of Appeal a court still more unsatisfactory. It was a court on which no lawyers of eminence need sit. (Expressions of dissent.) And there were only three bishops, who did not represent the largest amount of eminent learning in the body. (Hisses.) The Premier had pronounced the court unconstitutional, and the authority of the court had more than once been repudiated. (Renewed disturbance.) He might mention the Gorham case, in which the Lord Chancellor himself signed a memorial against the decision. He might mention the case of Messrs. Williams and Wilson, in which thousands of clergymen protested against the decision of the court. The President pronounced the Benediction, and the sitting was adjourned.

UNITY OF THE CHURCH.

On Wednesday night there was a three hours' discussion on the Unity of the Church. The Bishop Suffragan of Nottingham presided.

The first paper was by Bishop Claughton, but, in his absence, it was read by the Rev. Canon MELVILLE. It was sanguine as to the possibility of union among the denominations at home, and asked, especially, why the Wesleyans still stood aloof from those they sprang from. The Rev. W. CADMAN was of opinion that it was useless expecting visible unity until the appearance of the Head of Church. Such unity had not been promised, and, therefore, he held it was not desirable and not possible. (Dissent.) But were they to be bitter towards those from whom they differed? Nay. Perhaps the work of the Master required difference of organisation. The Rev. W. D. MACLAGAN thought they exaggerated these differences. Differences existed even in the Apostolic Church. It was only the animosity they should regret, not so much the difference. One party was believing more, not other, than the other. For himself, he would sooner cut off his hand than lift a finger to prosecute a brother in a court of law because he did not believe just as he did. (Applause and dissent.) The Rev. Chancellor MASSINGBERD read part of a paper, giving an historical account of the efforts made at union through Convocation since 1856. The mention of Convocation caused some laughter. The SPEAKER said he had expected the name to be ridiculed. The Bishop Metropolitan of SYDNEY, in a short speech, observed that they must defend essentials, even in a court of law, as a last resource. There could be no unity without subordination. (Applause.) When the voice of authority had spoken, it should be obeyed. By each one carrying on their work in their own way, they would all do most to bring about union. Earl NELSON followed. He thought recent legislation—the Elementary Education Bill and the Universities Repeal of Disabilities Bill—had favoured the union with Dissenters. In fighting for the maintenance of a religious element in the education of the young they were especially on common ground with the Wesleyans. If the Wesleyans would adopt the rule of their founder, and receive the sacrament in the Church, he saw no reason why they should not unite. (Laughter.) They could keep their own chapels, their own conference, their own President—(laughter and dissent)—managing a body alongside the Church. The Rev. J. C. RYLE said that, with regard to the Greek Church and Rome, union with them was impossible, until those communions altered. In the case of the Dissenters, he did not expect much unity to be produced by congresses. (Laughter.) He advised private conferences between the leaders of opinion—small, kind, genial meetings for asking one another what they really meant by the words respecting which they differed, for much of that he felt sure was mistake. (Applause.) The Rev. W. H. FREEMANTLE thought if they were to hope for unity with Nonconformists, they must lower some of their own pretensions. When they could feel that they were on a level, and that it was matter of opinion—(No, no)—of organisation—(No, no)—if they could believe that different bodies could have their own forms, then they should be united. (Dissent.) It had struck ten o'clock when the meeting ended.

PAPAL INFALLIBILITY AND REFORM.

On Thursday morning the topic for consideration was—"The Dissolution of the Concordats and the Declaration of Papal Infallibility; their Influence upon the Religion and Polity of Christendom."

The PRESIDENT (the Bishop of Lincoln) read the first paper. It said the religious revolution now going on would probably produce more permanent effects than even those military conflicts which had lately arrested attention. There was no more interesting question than whether they could aid in guiding it to a "happy consummation." After referring to the great events which had occurred since the publication of the dogma of the Immaculate Conception, the Bishop said: Europe had now a volcano smouldering beneath her feet. Society was menaced by two powerful enemies, Ultramontanism on the one side, and Infidelity and Communism on the other. Governments could not contend successfully against either of these enemies by apathy and indifference to religion. They could not fight the battle against the Papacy by the mere defensive artillery of royal placets and exequaturs. Kings and States had need of Christianity. It was much to be hoped that Italy would have the courage and wisdom to protect the spiritual rights of the clergy and laity, and to work

an internal reformation of the Church, which would then become the best bulwark of the Throne. Might the Governments of Germany be induced to follow a similar course. Some, perhaps, there might be among them who would disregard and withhold all expressions of brotherly love and goodwill towards the Old Catholics of Germany, because, while those "Old Catholics" appeal to Holy Scripture and the Primitive Church, and while they reject the decrees promulgated by the Church of Rome during the Pontificate of Pius IX., they state in their manifesto, published at Munich on the 21st of last month, that they stand on the creed of Pope Pius IV. But such a denial of sympathy on our part seemed to be narrow-minded, uncharitable, and ungenerous. It would be our wisdom and our charity to discern with joy and thankfulness the first streaks of the dawn.

A paper was read by the Rev. S. GARRATT. He stated that the present opponents of Rome, although a numerical minority, represented the majority of the intellect and conscience of the Romish Church. The Rev. E. S. FOULKES followed with a paper. The system of Concordats, he said, came into favour when the Crusades fell into discredit. The object of the Crusades was to subjugate the Eastern Church; the object of the Concordats was to regulate the subjection of the Western Church to the Pope. The Pope had been good enough to explain that he did not claim to have power to depose Kings, but, if there was true religion left, he would himself be brought again under law, in spite of his masters, the Jesuits. (Applause.) The next reader was the Rev. Dr. BLAKENEY. He described the infallibility dogma as an outrage on the intellect of Europe. It would weaken the Romish communion within and encourage infidelity without.

The Rev. ARCHER GURNEY (late of Paris) gave particulars as to the state of religious feeling in France. We had little to fear from the intellect of the Latin Church; it was the intellect of infidelity that had to be dreaded. Let them show more union and love among themselves. The Church of England was the great living hope of Christendom, and would, he hoped, hereafter be a great agency of reconciliation. The Rev. Mr. MACCOLL was the next speaker. He had been in personal communication with the leaders of the Old Catholic party in Germany, and he gave detailed information as to their hopes and fears for the future of the movement.

The Rev. Dr. LEE, in speaking of the subject of infallibility, said there were loopholes in the statement of the dogma, which might hereafter give a universal council the power of setting it aside. ("No, no.")

Mr. BERESFORD HOPE, M.P., said only six weeks ago he had the privilege of interviews with Dr. Dollinger. In the conversations he had with that eminent man, he learnt that the sympathy of England and of the English Church is of the most vital importance to the body of noble men struggling against the growing Buddhism of the Romish Church. Dr. Dollinger was an accomplished English scholar, and he found him acquainted with all our leading theologians. It was not, therefore, a case of ignorant admiration. As to the points on which we differed from the Old Catholic party, we should show sympathy where we agreed, not look out for things in which we differed. The question of intercommunication had not been raised; why raise difficulties gratuitously? He specified points in which they did agree. They were under an obligation to show sympathy after the way in which their own Church had been named in the scheme of constitution proposed at Munich. Dr. Dollinger called his attention to the fact of conversions, or perversions, from the Church of England to Rome having been checked by this movement. That was a contrast with the leading on of some Romanists when they were communicating with them, and more resembled the practice of the Eastern Church, for the Archbishop of Syria repudiated perversions from the Church of England, blaming the course in this respect of the Russian branch of their own Church. The Old Catholic party was stronger than some thought. Some of the bishops might fall away, but there was the ancient Church at Utrecht, which might have been reserved for a great work.

The Earl of HARROWBY said he could not see how the Old Catholic party could hope to work any great reforms unless they broke entirely from Rome. He was not going to prophesy what the result would be, but Gallicanism and the Jansenists were ruined by clinging to Rome. Their duty, however, was to show sympathy with the Old Catholics as the English Church did with the other movements he had named when they existed.

Some remarks by the Bishop of London closed the sitting at one o'clock.

In the afternoon session of Thursday papers were read by Professor Westcott, the Dean of Canterbury, Dr. Benson, and the Rev. Canon KING, on the following subject:—"The Origin of the Church Edifices and Endowments, and the best method of Endowing Churches and Schools for the future." In the course of the discussion the Rev. G. VENABLE, of Leicester, made a false and absurd statement of Mr. Miall's views on the disposal of Church buildings, to which we shall take other opportunities of advert.

On Friday papers were read on the duty of the Church in reference to the moral state of society in various classes at the present time, the causes tending to its corruption, and the means of improvement. The first paper was read by the Rev. W. FARRER, head master of Marlborough College, who appealed to the clergy present not to allow it to be said that the

Church of England was the Church of the wealthy, but to exchange narrow inflexibility for quick sensibility. He asked the clergy not to be satisfied with passing comfortable lives, but to exercise that self-sacrifice which alone could regenerate the world. The Rev. Prebendary HAROLD then read a paper, in which he said scepticism now attacks not only Christianity but immortality. A discussion followed. One of the speakers, in the discussion, made some observations in favour of confession, when the Bishop of LINCOLN declared that the words in the Office for Holy Communion must be adhered to. The Bishop of MANCHESTER, in a vigorous speech, denounced the luxurious mode of living among the upper classes, and warned the clergy against the same practices. Simplicity in living was his first maxim; the next, an interfusion of great feeling among the parishioners. In the next section the Bishop Suffragan of NOTTINGHAM read a paper on Church patronage, and said the principal abuses were despotism, the sale of next presentation, neglect of lay agency, &c. He strongly condemned these abuses, and suggested legislation. He also hoped that patronage would no longer be administered as a property to be sold or given away, but as a sacred trust. The question of selling advowsons and next presentation was strongly denounced by several speakers as likely to ruin the Church. Archdeacon ADY said he hoped that now Government had abolished purchase in the army they would abolish it also in the Church.

The proceedings of the congress were brought to a close on Friday evening with a conversazione given by the Mayor, Mr. John Manning, in the Mechanics' Hall. More than 2,200 guests were present. Leeds was chosen as the place of meeting in 1872. The Bishop of Lincoln said the hospitality of the Mayor and of the whole town of Nottingham had been princely. The mayor is a Nonconformist.

ECCELESIASTICAL QUESTIONS IN PARLIAMENT.

The Executive Committee of the Liberation Society have issued a circular to their principal supporters urging that certain questions should be pressed on the attention of members of Parliament during the recess—either in connection with their annual addresses to their constituents, or by means of personal intercourse. The following are the principal passages:—

"One of the most important of these questions is that of education in Ireland, in relation both to primary schools and to University teaching and management."

The last-named topic has already engaged the attention of Parliament; it being generally admitted that the abolition of the Irish Church Establishment and the passing of the Act for abolishing religious tests in the Universities and Colleges of Oxford, Cambridge, and Durham necessitate corresponding changes in the University of Dublin. The bill for that purpose brought in by Mr. Fawcett, at the close of last session, was based on the same principle as the last-named measure; while it also reorganised the governing body of the University. But although supported by the (Conservative) representatives of the University, and, it is believed, approved by a very large proportion of the Liberal party in the House of Commons, it was, nevertheless, opposed by the Government, which succeeded in preventing a division on the second reading.

The speech of Mr. Gladstone on this occasion produced the impression that the Government favoured the idea of creating a Roman Catholic College, endowed either out of the revenues of Trinity College, or by means of a grant of public money. Mr. Gladstone has, however, since repudiated any such intention, and declared that the proposal has not been entertained by the Government. But not the slightest intimation has been given of the mode in which it is proposed to deal either with the University of Dublin, or with the yet more important question of elementary education in Ireland.

Having regard to these facts, and to the declared opinions of some of the members of the Cabinet in favour of State-maintained denominational colleges, the committee think it most important that constituents should make known to their representatives, and, through them, to Her Majesty's Ministers, that the most strenuous resistance will be offered to any attempt to establish either a denominational University or Colleges at the public cost, or to any other departure from that principle of neutrality in ecclesiastical matters, on the part of the State, on which the Irish Church Abolition Act is based.

Although the Burials Bill affects only small towns and rural parishes in England and Wales, it asserts an important principle, and will put an end to a serious practical evil. Last session the second reading was carried by a good majority; but the tactics pursued by its opponents made it impossible to get the bill through the committee, and, as the opposition will be renewed next session, the Liberal members of the House of Commons should be urged to support it with corresponding earnestness.

This is the more needful from the fact that last session two other measures—those of Earl Beauchamp and Mr. Cawley—were introduced, professedly to remove the grievance complained of by Nonconformists. Both bills gave the right of burial in churchyards, without any service whatever, and one of them made provision for separate burial places, in which Nonconformist services might be conducted. The committee are sure that neither of these concessions will be accepted by Nonconformists, who should therefore make it distinctly

known that what they demand, and will insist upon, is perfect equality with Episcopalians in connection with the use of parochial churchyards.

THE BAVARIAN GOVERNMENT AND THE OLD CATHOLICS.

At Saturday's meeting of the Chamber of Deputies at Munich, in reply to the interpellation presented lately by Herr Herz, and which was signed by forty-seven members of the Progress Party, requesting to know what attitude the Government intended to take upon the Church question, the Minister of Public Worship stated that there was no material difference between the standpoint of the Government and that of the members signing the interpellation. The Government reserved to the State the right of modifying the Ecclesiastical laws of the State if the Church changes its own principle on which the former connection existing between Church and State had rested. The Catholic Church had been changed by the doctrine of Infallibility. The decisions of the Council were dangerous to the State, and the fact was proved by the letter of the Archbishop of Munich, in which he openly said nothing was to be feared from the Church so long as the laws of the State remained godly, the Church thus reserving to herself the right of deciding whether the laws of the State remained godly or not. The Minister proceeded to prove that the Royal *Placet*, which the bishops disregarded, was founded on right. The Roman *Curia* regarded the Concordat solely as a Convention which might at any moment be cancelled. Specially replying to the interpellation, the Minister declared that the Government had determined to afford the fullest protection, based upon the laws of the country, to all those Catholics belonging to the State who do not accept the dogma of Infallibility, and, so far as concerns their property, to protect them in all their honestly-acquired rights and positions. The Government recognises the right of parents to bring up their children in what faith they please. The Old Catholic community will be regarded by the Government as Catholic, and it has decided to ward off all attacks upon the rights of the State by every Constitutional means in its power. The Minister declared that the Government was willing to consider the Church and State independent of one another, since thereby alone could religious peace be restored, and its maintenance for the future be assured.

Agreeably to their programme of holding counter-demonstrations in opposition to the numerous public meetings of the "Old Catholics," the faithful sons of the Church on the banks of the Rhine proceeded on Sunday week on a joint pilgrimage to the ancient and holy shrine at Kevelaar. The number of persons attending is estimated at between twenty and twenty-five thousand, chiefly Rhinelanders and Westphalians, but partly Dutch. There was a goodly muster of priests, and the Catholic nobility of the Western Prussian provinces furnished a strong contingent. The Archbishop of Cologne and the Bishop of Münster headed the procession. The Archbishop preached the sermon, selecting for his text the words in the twelfth chapter of the Acts, that while Peter was imprisoned "prayer was made without ceasing of the Church unto God for him." Peter, of course, stood for Pio Nono and the imprisonment for the abrogation of the temporal power. The Archbishop likened the present position of the Church to its position three hundred years ago, when the Turks threatened its existence. Prayer to the Virgin Mary then saved the Church, the arms of the Christians being made successful at Lepanto by her powerful interposition. The Archbishop invited the Assembly once more by the same expedient to save the Church from its present persecutors, whom he considered as impious in their aims as the Turks of former centuries.

Mr. J. A. Wylie, who has been spending some weeks in Germany, says in the *Times*, relative to Protestant opinion in that country:—

I have seen some of the representative men of German Protestantism, and in their eyes the movement, I must confess, does not bulk quite so largely as it does in ours. Professor von Ranke, the author of "The History of the Popes," whom I saw in Berlin, expects very little from it. He feels that the position of its leaders—neither in the Romish Church nor out of it, excommunicated by Rome, and yet refusing to adopt the Protestant creed—is an equivocal and weak one; and such, too, is the opinion of Dr. Hoffman, the General Superintendent, or Primate, of the Protestant Church of Prussia. The Munich meeting of Old Catholics had not then been held, but in the anticipation of that meeting it was Dr. Hoffman's opinion that if they should take up Tridentine ground matters would be worse rather than better as respects the hope of the movement issuing in a Reformation of the Church of Rome. The Munich Council has since met; the ground it has taken up is very decidedly that of Trent, and so ends the hope, in Dr. Hoffman's opinion, of the movement becoming a reforming one. I travelled with Professor Vogel, of Vienna, from Dresden to Prague, and had a full interchange of sentiments with him both as regards this particular movement and as regards the whole attitude of Rome to the age. His opinion regarding the Alt-Catholic movement—for I will not trouble you with the other questions—was, in brief, that it will have no future. All these men very clearly see, what you have already pointed out, that the position taken up by the Old Catholics has not breadth enough for a popular movement. It may influence intellectual and speculative men, but it will fail with the masses. Those Protestant ministers who have lately visited Austria all agree in saying that the Catholic population of that empire are not prepared to follow their leaders. Mr. Wylie himself, while not expecting a new Reformation, thinks that the Old Catholic move-

ment may rend or destroy the Church. He says with regard to Dr. Döllinger:—

For his learning, his character, and the singleness of his aims I have a very high respect, and in passing through Munich waited upon him to express my sympathy in the movement he had inaugurated. I expressed my opinion, delicately but plainly, that the movement, to succeed, must be based upon the Bible, and the exemption of the conscience from all other authority. But Dr. Döllinger protested, as he had declared in public, that his standing was on History—that is, on the historical development of an infallible rule of faith in a living and organised body, the "Church" to wit. But here is the weak point of Dr. Döllinger's position. Why does he arrest that historical development at the sixteenth century? He accepts the dogmas of Councils and the teaching of the Church down to the close of the Council of Trent. But why does he stop there? Why does not the infallible guidance of the Spirit, conveyed through the Church, run down to our own times? If ever dogma was historically developed it is in the infallibility of the Pope. It has been the teaching of the Church these two centuries. Dr. Döllinger's position just comes back to the old controversy, "Where is the seat of the infallibility?" and there is not breadth enough here for a great popular movement. The Catholic nations, accepting the infallibility, concern themselves but little about where it resides. Besides, the movement has had birth in a sceptical age. The times in the sixteenth century were very different indeed.

It is announced in private letters from Dr. Döllinger, which have been received in Rome, that the expulsion of the Jesuits from Germany has been definitively determined on at Berlin.

A "Lombard" telegram from Munich states that Drs. Körber and Sigl, two Ultramontane newspaper editors, have been sued in the courts for calumny against the Old Catholic leaders. Dr. Körber has been sentenced to two weeks' imprisonment and costs for calumniating Dr. Döllinger; and Dr. Sigl, for a similar offence against Dr. Zirngiebl, to a week's imprisonment and twenty-five florins fine and costs.

ARCHDEACON DENISON ON THE ESTABLISHMENT AND EDUCATION QUESTIONS.—Archdeacon Denison having received from the Liberation Society a copy of a lately-published pamphlet, entitled, "Voices from Within; or, Disestablishment as viewed by Churchmen," has written a letter to the secretary, in which, after thanking him for the publication, he thus refers to the question at issue:—"The question of the duty of contending for 'The Establishment' is becoming every day a more doubtful question. Many causes contribute to this issue, among them—1. Past legislation. 2. Proposed legislation. 3. Judicial 'interpretations' of the laws of 'this Church and Realm.' All these point the same way—to the impossibility of 'the Establishment' continuing to be 'the Church.' To take one particular. 'The Elementary Education Act' of last year establishes 'School Rate.' The entire 'success' of the Act turns upon the power of imposing 'School Rate.' 'School Rate' is a 'grievance of conscience.' 'Church-rate' was abolished because it was alleged to be a 'grievance of conscience' to Nonconformists. 'School-rate' is a 'grievance of conscience' to all religious bodies alike. If a 'School-rate' is imposed upon me, I shall not pay it, nor allow it to be paid on my account, except by way of 'distress.'"

CHURCH-RATES.—It appears from the late Local Taxation returns that there are still some 460 parishes in which church-rates are paid.

THE ATHANASIAN CREEDS.—The Irish Church Committee on Liturgical Revision resolved on Wednesday to expunge the damnatory clauses of the Athanasian Creed.

THE BENNETT CASE.—The hearing of the Bennett case has been fixed for Monday, the 27th of November. All the members of the Judicial Committee have been summoned.—*Record*.

AMERICA AND DISESTABLISHMENT.—At the recent meeting of the Baptist Union a fraternal communication was read from the American Southern Baptist Convention, expressing sympathy with the English Nonconformists in the struggle with the principle of religious establishments. On the motion of the Rev. Charles Stovel, seconded by the Rev. George Gould, it was unanimously resolved that the chairman be requested to write a suitable acknowledgment to the brethren in America, gratefully reciprocating their expression of this kind feeling.

CLERICAL RETREATS.—A "retreat" for clergy has been held at the Mission House, Cowley St. John, Oxford, during last week, at which about fifty clergy were present—the retreat being conducted by Father Grafton. Father Benson, the Superior, who has just returned from a mission to America, has since conducted a retreat for laymen. Father Benson, it is stated, is about to build a new church in his own district at a great cost, in which he will be assisted by contributions from his followers.

CHURCH-RATES AT ST. BRIDE'S.—At a public vestry meeting of the parishioners of St. Bride's Church, Fleet-street, on Thursday, the vicar, the Rev. C. Marshall, presiding, Mr. Gill, a parishioner, said an attempt was made by a party in the parish to subvert the operation of the Act passed by the Legislature for abolishing compulsory payment of church-rates, but he and other parishioners were determined to enter their protest against such an

attempt. Mr. Edmunds (the vestry clerk) replied that for forty years no compulsory payment of church-rate had been enforced in the parish of St. Bride's.

CHURCH PATRONAGE IN DOVER.—The result of the poll on the manner of appointing the Vicar of St. Mary's Church, Dover, is as follows:—For the resolution that the appointment of the vicar be transferred from election to public trust, 374; against, 172. Hardly one-fourth of the ratepayers voted. The principal reason for an alteration is that, as in Bilston, in Staffordshire, the election of an incumbent in Dover is invariably characterised by the most unpleasant scenes. The three trustees will consist of the Archbishop of Canterbury, the Lord Lieutenant of Kent, and the Lord Warden of the Cinque Ports for the time being.

ANOTHER COMPULSORY CHURCH-RATE LEVIED AT SUNDERLAND.—On Friday the annual meeting of the Sunderland vestry was held in the usual place, the rector (Rev. H. Peters) presiding. The churchwardens' accounts showed that of the last compulsory church-rate levied, amounting to 140*l.*, there was 109*l.* collected, the balance being uncollected owing to empty properties, removals, and persons excused from payment on the ground of poverty. With the balance from the previous year, the expenditure amounted to 166*l.*, out of which 80*l.* was paid for the rector's stipend, 10*l.* for clerk's salary, and the balance for collection and expenses. For the ensuing year they estimate 117*l.* 18*s.* 2*d.* would be required, and recommended the levying of a compulsory church-rate of 4*d.* in the pound on rentals assessed on 46,106*l.*, and 2*d.* per cent. on stock-in-trade and personal property, assessed on 51,900*l.* The recommendations of the churchwardens were agreed to, and the new rate levied in the usual form.

CAMBRIDGE UNIVERSITY AND NONCONFORMISTS.—The late agitation and legislation, having for their object the admission of Dissenters from the Established Church to the prizes of the Universities, has just received an exemplification at Cambridge. At Trinity College, on Wednesday, Dr. Michael Foster, a member of the London University, and Mr. Hopkinson, Senior Wrangler, and First Smith's Mathematical Prizeman at Cambridge in 1871, were amongst those elected Fellows of Trinity College. Neither of these gentlemen are members of the Church of England. Dr. Foster was not, of course, originally a member of Trinity, but having been elected Praelector in Physiology, has now been elected Fellow Honoris Causa. It is understood that at the revision of the electoral roll and the register of members of the Senate, objections will be made to the insertion of the names of many claimants who are not members of the Church of England, and that such objections will be supported on technical grounds.

LIBERATION WORK IN YORKSHIRE.—The recent conference at Bradford has been quickly followed by appropriate action. On the 9th inst. the Rev. J. Russell lectured in Trinity Schoolroom, Bradford on the question, "Are national religious establishments in harmony with the teachings of the New Testament?" Mr. Illingworth, M.P., presiding. The Rev. Marmaduke Miller has also lectured at Great Horton on "The present state of the disestablishment question." At Allerton the Rev. J. H. Gordon has dealt with the Church property question, his lecture being thus announced—"Church property, so-called—what is it? whose is it? where did it come from? and what shall be done with it?" Other villages have also been visited. Mr. Martin, of Cleckheaton, and Messrs. Andrew and Shaw, of Leeds, have addressed a good meeting at Sutton, near Thirsk. At Nafferton, near Driffield, the proceedings were sustained by the Rev. Messrs. Mitchell and Baxendall, of Driffield; the Rev. J. Dickinson, of Bridlington; and Mr. Andrew. At Pocklington there has been a good meeting, after an interval of some years, and a large meeting—addressed by Messrs. Gordon and Andrew—has been held at Knaresborough. At some of these meetings the attendance has exceeded all expectation, and all have excited great interest.

Religious and Denominational News.

Mr. George Bainton, of the Nottingham College, has accepted a unanimous invitation to the pastorate of the Congregational Church, Chesham, Bucks.

The Rev. Charles White, of Kensington (and formerly of South Wales), has accepted a unanimous invitation to the pastorate of the Baptist Church at Little Wild-street, Lincoln's-inn-fields.

GUERNSEY.—The Rev. U. B. Randall, M.A., has resigned his charge as pastor of the Congregational church meeting in Eldad Chapel, in the island of Guernsey, after a pastorate of nearly nine years. His resignation is solely owing to the severe dispensation which he has undergone in the loss of his dear partner in life. He leaves the island of Guernsey followed by the sympathies and regrets of his attached people, and of the inhabitants generally, to whom he had endeared himself by his truly Christian conduct during his stay amongst them. The church has just given a unanimous invitation to the Rev. W. M. Blake, late missionary at Benares, which has been cordially accepted.

CAMBERWELL.—A public meeting was held on Tuesday, in the new iron chapel, St. George's-road, Camberwell, which was opened last week. The chapel is commodious, being capable of accommodating about 600 people, and is light and cheerful in appearance. The district is very large and thickly

populated, and the erection of the chapel in St. George's-road will meet a want that has long been felt. The chair on Tuesday was occupied by Rev. John Hart, of Guildford, president of the union, supported by the Revs. P. Turquand, Bruce, Riley, Buzacott, R. Berry, Pillans, W. A. Essery, G. M'Caul, Barfield, &c., &c. Mr. Nowden (treasurer) then read the list of subscriptions, which amounted to 179l. 8s. 6d. The actual amount needed was 320l., and he trusted that ere long that sum would be made up. The meeting was then addressed by several speakers, and terminated in the usual manner.

UNITED PRESBYTERIAN SYNOD.—The English Synod of this Church commenced its annual meetings on Monday evening last week, in the church of the Rev. Dr. Edmond, at Highbury Park. There were present ministers and elders from all parts of England, besides a large number of the general public. The opening sermon was preached by the Rev. Dr. Macfarlane, of Clapham, the retiring moderator, in the course of which, noticing the use which had been made in Scotland by some in the Free Church to obstruct the union on the ground of the Establishment principle, he asked why it should be as a theoretical proposition stand in the way, for every one was now saying that the day of endowments was nearly gone? No one now expected to see it placed on the statesman's card.—The Rev. Dr. Edmond, the new moderator, delivered an able address, in which he stated some reasons in vindication of the entrance of the United Presbyterian Church on English ground. They had not come in the hope of effecting an ecclesiastical conquest of England, or of changing Episcopacy or Congregationalism to Presbyterianism. The Presbyterian system of church government had, however, he would say, to Episcopalians, elements about it worthy of consideration; and amongst these he specified the prominent place which was assigned to the lay element. They of the United Presbyterian Church were also able to show to their Protestant brethren in the South Presbyterianism in alliance with Voluntaryism:—

We are Presbyterian Nonconformists not only in fact, but in faith. We can assure our Dissenting brethren that the principles of religious freedom and equality are as dear to us as to any of them. We greatly prize those principles. We find in them the solution of many entanglements in the country that press to be untied. Yet it would be wrong not to add that, while prizing them, we do not in our Church fellowship exalt them, even as regards our ministry, into the place of terms of communion. Content with actual spiritual independence, and freedom to cast the support of Christ's ordinances on the willingness of the members of the Church, we regard our voluntaryism as something which now has its sphere of action in the domain of citizenship, and seek to impose no abstract view of this question upon the conscience of any.

Alluding to the union question, Dr. Edmond said he did not yet despair of it. In conclusion, he expressed the delight which he felt at witnessing what the Wesleyans and the Congregationalists and Baptists were doing in opening new places of worship in London and its neighbourhood. The Synod, at its forenoon meeting on Tuesday, had under consideration reports on the state of religion, church extension in England, and the title-deeds of church property. The proceedings were resumed in the evening, and on Wednesday and Thursday. On the last-named day the Synod adopted by 38 votes against 28 votes, a motion submitted by the Rev. W. Graham, of Liverpool, approving of an immediate union of the English Presbyterian Church and the United Presbyterian Church in England, and overturning the General Synod which sits in May next "to take into consideration the present juncture as affecting the union of the said churches in England, and to advise as to what steps should be taken towards the accomplishment of said union." Dr. Cairns and several other opponents of the resolution expressed their desire to acquiesce in the decision, and their intention to assist in carrying it out.

HANTS CONGREGATIONAL UNION.—The half-yearly meeting of this union was held on Wednesday week, at Christchurch, when there was a good attendance of ministers and delegates. The ordinary meetings of the union were preceded by a conference on Sunday-schools on Tuesday evening, when the friends took tea, and a public meeting was held in the Town Hall, Mr. J. Kemp-Welch in the chair. The report having been read, the Rev. T. G. Beveridge, of Fareham, read an interesting paper on "Wasted energy," which was followed by a discussion. At the meeting of the Union at the Congregational Chapel, on Wednesday morning, the Rev. Joseph Fletcher presided, and there was a good attendance of ministers and delegates. After a short devotional service, in which the Rev. J. Fletcher and the Revs. H. H. Carlisle and S. March took part, the President delivered an extemporaneous address, first in his own behalf and on behalf of the people of Christchurch, tendering a cordial welcome to the members of the union. The address was full of interesting historical reminiscences of the Union since its formation ninety years ago. He exhorted his hearers to follow in the footsteps of their fathers, and after some references to the Glengarry affair, the chairman said that one party in the country was frowning at this concession, as it seemed to them, of the dignitaries of the Church, while another party in the country hoped great things from such an event, and it was for them to encourage this, and to look forward to the time when the Establishment should be done away with, when all sects should draw nearer together, feeling and realising their unity in all essential things; and when the Hants Congregational Union would take

a leading part in bringing about such a consummation, stimulated and encouraged by the events of a ninety years' history. The rev. gentleman resumed his seat amid loud cheers. The Rev. W. M. Paull read the report, from which it appeared there had been four resignations during the year, while five new ministers had come into the county. The adoption of the report was moved by the Rev. H. H. Carlisle, of Southampton, seconded by the Rev. G. A. Coltart, of Ryde, and carried. The chairman then, in the name of the union, presented the late secretary with a silver inkstand and a purse containing fifty-three guineas. The former bore the following inscription:—

Presented to the Rev. W. Major Paull, with a purse of gold, by the Hants Congregational Union, in grateful remembrance of his fulfilment of the duties of secretary.—October, 1871.

The Rev. W. M. Paull returned thanks with much feeling. The Rev. S. March proposed a resolution expressing the sense of the meeting as to the value of the service which had been rendered by Mr. Paull, which Mr. M. Dear, of West Cowes, seconded, and it was carried with acclamation. The financial statement of the general fund of the union was read by Mr. W. O. Purchase, the treasurer, from which it appeared that 509l. 11s. 8d. had been subscribed, and grants and payments made amounting to 474l. 6s. 6d., leaving a balance of 35l. 5s. 2d. The report as to the evangelistic fund, referring to the insufficiency of the present contributions to maintain the grants hitherto made to the evangelistic stations which the Union has established in the different villages throughout the county, recommended a reduction or withdrawal of the grants. In the course of the discussion which followed it was complained that these districts did little or nothing to help themselves, and eventually a committee was appointed to examine into the working of their evangelistic system and visit the various stations. The Rev. J. Fletcher consented to act as secretary for one year in place of Mr. Paull. In the afternoon the ministers, delegates, and friends partook of dinner in the Town Hall, at the conclusion of which the Chairman (the Rev. J. Fletcher), with some remarks on the loyalty of Nonconformists, proposed the health of the Queen, which was cordially responded to. Then followed "The Ministers of all Denominations," which the Rev. W. H. Fuller, of Manchester, acknowledged. To the toast of "The ministerial friends who have recently come into the county," the Rev. Messrs. Pickford, of Pokesdown, and Jellie, of Gosport, responded. The Chairman next proposed "Religious equality," advertising, in the course of his speech, to the monopoly of State favour awarded to the Church of England. They only asked for religious equality, and they said it could not exist side by side with thirteen, fourteen, or fifteen millions a year devoted to that one religious party in the country which has the patronage of the State, and there could be no equality until everything like State interference in religion—State patronage and State control—was done away with. (Applause.) Especially, too, in reference to the school board question must they have this equality. In the rural districts particularly we were not equal, the religious element there being entirely under the control of those connected with the State, and who were receiving in an indirect manner the State pay. In responding to the toast, Mr. George Dowman said he thought that the present Ministry had done much to alienate from them the sympathy and attachment of the Nonconformist body of this country. (Hear, hear.) He himself considered that they had been completely "sold" with regard to the education question. (Hear, hear.) He knew that some of the school boards had acted in a fair spirit towards all denominations, but there were multitudes of the smaller towns and villages entirely under the control of the parson and squire, and where it was impossible to defeat their designs with regard to denominational fees. The evening meeting was presided over by Mr. Moser, who, after singing and prayer, referred to the chapel-building scheme, and then called on the Rev. T. Poole, of Lymington, who spoke on "Evangelical doctrine, the want of every age and of ours." The Rev. H. E. Arkell, of Southsea, followed, with an address upon "Congregational Principles, and how they are suited to every condition of national and social life." The Rev. H. R. Cooke, of Bournemouth, addressed the meeting on "Catholicity, true and false, and in what way the former may be increased among the Churches of Christ." The Rev. J. Fletcher proposed, and Mr. J. Kemp-Welch seconded, a vote of thanks for the addresses, which was supported by Mr. Fryer, of Southampton, and a vote of thanks to the chairman concluded the meetings of the session.

MARK-LANE.—THIS DAY.

Owing to the mild weather the grain to-day ruled quiet. The arrivals of English wheat were limited, but from abroad they were good. Transactions in both red and white produce were restricted, but no material change took place in prices. Barley was steady in value, with a fair enquiry for fine malting qualities. Malt changed hands quietly on former terms. There were large supplies of oats on offer. Trade was not active, but prices were maintained. Maize was in request at prices tending upwards. Beans and peas were purchased to fair extent, at fully late rates. Flour was dull, and in some instances favoured buyers.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch	180	—	450	—	—
Irish	—	—	—	—	—
Foreign	20,000	5,110	—	25,450	150 mks.

Correspondence.

A CAUTION.

To the Editor of the Nonconformist.

SIR,—I think ministers, superintendents of Sunday-schools, and others, should be made aware that a person describing himself as the Rev. J. Cowan, formerly a Chaplain in the American Army, may possibly be in a position this day three months to place before some of them his documents and distresses; and that he is to be regarded as a convicted impostor. He represents himself as an Episcopalian or a Congregationalist as it suits. Through timely information received yesterday, I was directed to make further inquiry which led to his apprehension, and to disclosures before the magistrates this morning [which prove him to be utterly unworthy of belief or sympathy.

I am, Sir, yours faithfully,

HENRY HERMANN CARLISLE.

Southampton, Oct. 12.

WORKING MEN'S MEMORIAL TO THE LONDON SCHOOL BOARD.

To the Editor of the Nonconformist.

SIR,—The working men's auxiliary of the National Education League have prepared the following memorial to the London School Board against the payment of school fees in denominational schools. We have no wish to clash with the London Nonconformists in our mode of action; but if any of your readers have opportunities for obtaining signatures "fr working men and others," I shall be happy to supply copies of the memorial and sheets for signature.

I am, Sir, yours truly,

W. R. CREMER, Hon. Sec.,

Per H. E.

9, Buckingham-street, W.C., Oct. 16, 1871.

To the Right Hon. the Lord Lawrence, G.C.B., and the Members of the School Board for London.

My Lords, Ladies, and Gentlemen,—Your memorialists, working men and others in various districts of the metropolis, have watched with much interest the operation of the Elementary Education Act up to the present time. Many of them shared in the discussions of last year upon that measure, and assisted in convening the great demonstration of working men at Exeter Hall, under the presidency of the Rev. C. H. Spurgeon, when the feeling of the more thoughtful portion of the working classes in favour of unsectarian, compulsory, and free education was so strongly manifested.

All of us desire that education should be compulsory, most of us desire that it should be free; but if it is to be either, we hold, most strongly, that it should be unsectarian. You have already made regulations for the religious instruction to be given in the schools to be erected or taken over by your board. Whether those schools will be absolutely unsectarian we do not now express an opinion, but even those who maintain that a truly unsectarian school can only impart secular instruction, readily admit that there is a wide difference between the schools which you propose to establish and the denominational schools now in existence. It is, therefore, with great regret that we learn that a proposal is now before you to enact a bye-law providing for the payment to denominational schools of school fees out of the rates. We respectfully and earnestly request that you will decline to pass the bye-law in question.

The difference between your own schools and denominational schools will be mainly this, that in the latter will be taught the distinctive tenets of certain sects. In the schools of the board neither a controverted dogma nor its opposite will find a place. Were it otherwise you would no longer have the right of compulsion. In a State whose members hold diverse religious opinions, the right of compulsion is confined to secular instruction. In the schools of all religious denominations secular instruction is given, and therefore no man's conscience can be aggrieved by his child receiving it: a parent who asks for more than this, asks for that which it is not the province of the State to furnish, but which he should either provide himself, or obtain from the members of his own religious community.

On the other hand—as direct ratepayers, or as lodgers indirectly contributing to the rates—we most strongly object to the application of any portion of the moneys levied by the board to the support of denominational schools. We object:—

1. Because it is a form of concurrent endowment, a principle which the nation has very recently emphatically condemned.
2. Because the Legislature has already provided for the payment of half the cost of existing denominational schools from public moneys, and were the proposed bye-law to be enacted, the result would be that nearly the whole, and in some cases the whole, cost of those schools would be provided without voluntary effort.
3. Because it would be unequal in its working, giving great advantages to two or three sects which the others could not obtain if they would, and would not if they could.
4. Because it would tend to perpetuate and embitter the strife of religious parties, and would fill the minds of many of your constituents with a lasting sense of injury.
5. Because it would bring into the great work of education an element of perpetual discord, so that the cost of education, which otherwise would have been paid willingly, will be paid reluctantly and grudgingly.
6. Because, as trustees of public funds, you would grant money to institutions over which you will have no control.

For these reasons we respectfully but earnestly request that you will furnish facilities for obtaining free education by the other means provided in the act, viz., by the remission of school fees in certain cases in the schools under the control of the board, and by the erection of such free schools as may be deemed necessary; and that you will determine under no circumstances to pay school fees in denominational schools.

TO ADVERTISERS.

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TO CORRESPONDENTS.

The letter of the Rev. J. G. Rogers, in reply to "E. E." on the political policy of Nonconformists, will appear next week.

*. We are unable to make use of several letters and other communications we have received in consequence of the great pressure on our columns this week.

The Nonconformist.

WEDNESDAY, OCTOBER 18, 1871.

SUMMARY.

THE Emperor William opened the German Parliament on Monday with an elaborate Speech from the Throne, which was, of course, of a congratulatory character. His Majesty pleads that no military budget can as yet be laid before the Assembly, but that, notwithstanding the war, there was a surplus last year. The millions provided by the French indemnity will not only meet the war expenses of the several German States, but help to reorganise and re-equip the army. A new gold coinage for the whole Fatherland is to be the beginning of a much-needed reform, and it is announced that the Government will assist "to secure a line of railway connection between Germany and Italy through Switzerland,"—the "economical and political interests" of which are referred to. In respect to foreign affairs, the Emperor declares that his endeavours "aim at strengthening the well-grounded confidence that the new German Empire will be a reliable shield of peace." He has words of friendship for Russia and the neighbouring states, and most cordial congratulations on the cessation of all differences with the court of Vienna—"the German Empire and the Austro-Hungarian Imperial State" being, "by their geographical position and their historical development, so forcibly and in so manifold a manner called upon to entertain friendly and neighbourly relations with each other." The conclusion of the Alsace-Lorraine Convention enables His Majesty to speak freely on his relations with France. "Relying upon a steady continuous development of the internal condition of France as regards its pacification and consolidation," he has consented to hasten the withdrawal of the German troops. In conclusion, the Emperor promises his "constant and honest endeavours" for "the complete development of the German Empire." It is hardly necessary to say that His Majesty was enthusiastically received by the deputies. Our alarmists find it hard work to detect any symptoms of arrogance and an aggressive spirit in the Imperial Speech, which, in truth, plainly indicates that Germany is content with her present position, and is anxious only to "preserve friendly relations of such a kind that their reality shall be understood in the public opinion of every country."

M. Pouyer-Quertier has returned to Paris from Berlin after a very flattering reception, and with the new Customs Treaty duly completed. By its provisions France is to anticipate the portion of the indemnity, twenty millions sterling, legally due next May, on the payment of which six of the departments still occupied by the Germans will be evacuated. There will, however, remain the great sum of a hundred and twenty millions to be met by the French Government, and till that is paid 30,000 Germans will be encamped on the "sacred soil." Prince Bismarck accepts the bond of President Thiers for the payments instead of

bankers' bills—a great pecuniary saving to France—and concedes some slices of territory on the eastern frontier. By the customs convention the products of Alsace and Lorraine will be admitted into France duty free for twelve months only—reciprocity being granted as regards articles exported from France into those provinces. The new treaty has given satisfaction in France, and together with the result of the recent elections—in which it appears only some 94 Bonapartists were returned against 494 moderate Republicans and 867 Liberal Conservatives to the Councils-General—will greatly strengthen the hands of the present Government.

Apart from the deplorable murder of his wife by an eminent clergyman, which is known as "the Stockwell Tragedy," the sensation of the week has been the alleged compact between the leading members of the Conservative party and "the Council of Skilled Workmen" for the launching of "a new social movement" to secure detached homesteads in the country for all working men; a communal organisation for "counties, towns, and villages"; the day's work restricted by law to eight hours; technical schools; recreation grounds; public markets, &c. The public were not a little surprised to see the names of Lord Derby, Lord Salisbury, Lord Carnarvon, the Duke of Richmond, Mr. Hardy, and Sir Stafford Northcote associated with these negotiations, to which even Mr. Disraeli was said to be a party. The seven resolutions were, it seems, really drawn up by the representatives of the working men, and laid before these eminent Conservatives by Mr. Scott Russell. But the Marquis of Salisbury denies that he has expressed approval of them; and Sir Stafford Northcote declares that all that passed was "that some peers and members of Parliament have expressed their willingness to consider any suggestions for legislation on questions affecting the well-being of the working classes, and to discuss them in a friendly spirit," but that "no such suggestions have as yet been made in a form admitting of consideration." Lord Derby, Lord Carnarvon, and Mr. Hardy also severally disclaim approval of the ideas set forth in the resolutions. The fact of some negotiations having taken place is not denied, and is undoubtedly an event of some significance. There has been a repudiation of this proposed alliance on the other side also, and at a meeting of London Democrats on Monday, the tables were turned by the adoption of the following remarkable resolution:—"That this meeting, looking at the vicious and obstructive policy pursued by the Tory leaders in the last session of Parliament, and the earnest and honest effort made by the Government to carry the Ballot Bill and to give education to the whole people, accords to the Premier its hearty confidence, in the full hope that he will still move on in the path of progress, and entirely throw himself upon the sympathies of the people at large." If, however, the Conservatives make up their mind to compete with the Liberals in the direction of social reforms, they will more effectually subvert their party objects than by a merely negative or obstructive policy.

The National Education League commenced its annual conference at Birmingham yesterday. The whole tone of the proceedings from first to last was very resolute against the working of the Education Act. After an exhaustive and able examination of that measure by the chairman (Mr. G. Dixon, M.P.), and some trenchant speeches hostile to the Education Department, the chairman was unanimously requested to give notice of the following resolutions for next session:—

That, in the opinion of this House, the provisions of the Elementary Education Act are defective, and its working unsatisfactory, inasmuch as—(1) it fails to secure the general election of school boards in towns and rural districts; (2) it does not render obligatory the attendance of children at school; (3) it deals in a partial and irregular manner with the remission and payment of school-fees by school boards; (4) it allows school boards to pay fees, out of rates levied upon the community, to denominational schools, over which the ratepayers have no control; (5) it permits school boards to use the money of the ratepayers for the purpose of imparting dogmatic religious instruction in schools established by local boards; (6) by the concession of these permissive powers, it provokes religious discord throughout the country, and by the exercise of them it violates the rights of conscience.

The addresses delivered, taken in connection with the action of the Congregational Union at Swansea, must convince the Government of the serious nature of the crisis they have created. As Mr. Dixon said, they may be defeated in Parliament, and have a Scotch and Irish as well as an English measure of denominational education thrust upon them, "but the pages of history tell us that the spirit of religious freedom and equality in this country is unquenchable, and rises more vigorous from de-

feat." In his elaborate paper on "School Fees," read at the afternoon sitting, Mr. Dale showed how entirely the Nonconformists and the friends of national education had been betrayed, and that the Government had not kept the covenant entered into by Mr. Gladstone to "sever altogether the tie between the local board and the voluntary schools," as we have shown more at length elsewhere. The conclusion of Mr. Dale's paper, which was an index of the spirit of the conference, was as follows:—

The fees were being paid, not because parents were claiming the right to have their children educated at the public expense in their own sectarian faith, but because the clergy of the Church of England and the Church of Rome were claiming the right to be assisted by public money in teaching their own creed to as many children as they could gather into their schools. How this invasion of the religious rights of the community was to be resisted, he would not now discuss, but there was one course which he trusted every member of the League would adopt. Every member now sitting in Parliament for a Liberal constituency, and every new candidate for Liberal suffrages, should be asked whether he was prepared to vote for the repeal of Clause 24 of the Elementary Education Act, and the amendment of the clause. A refusal, or an ambiguous promise, should be met with a clear and definite declaration that he could not have their vote. That might lead to the breaking up of the Liberal party. When the Liberal party was false to its noblest principles, it was time that it should be broken up. A "Liberal party" which carried the most objectionable clauses of the bill by Conservative votes in the House of Commons must either be willing to retrace its steps or else must depend for continuance of power upon Conservative votes in the country.

Next week we hope to give Mr. Dale's paper entire.

The tremendous fire at Chicago, which has left 70,000 persons homeless and destitute, and well-nigh destroyed the most flourishing city in the United States, has been followed by extensive forest fires in Michigan and Wisconsin, resulting in the burning of many square miles of territory, the loss of some five hundred lives, and the destruction of many villages. These deplorable calamities have evoked the sympathy of the civilised world. Contributions from all parts of Europe are pouring in to the relief of the impoverished citizens of Chicago. In London the handsome sum of 24,500*l.* has already been raised, the subscription of Liverpool reaches half that amount, and in all our large towns the relief fund is being swelled. This substantial help has evoked grateful feelings throughout America. "God bless the noble people of London!" telegraphs the Mayor of Chicago, "Our hearts are cheered by these noble gifts, and I cannot find words in which to express my deep gratitude."

It is at such a time that the American Fenians have, with characteristic infatuation, entered upon a raid from Minnesota into Manitoba, the new Hudson's Bay province annexed to Canada. Their small force was promptly dispersed by the United States troops, General O'Neill being captured, and if Fenian reinforcements should cross the frontier to any distance, the Canadians will no doubt succeed in capturing them.

THE PROSPECT OF A NEW IRISH DIFFICULTY.

WHEN the "Great Britain" steamed out of Liverpool and made straight for Dundrum Bay, where she comfortably went ashore, some cynical person remarked that it was just like the perversity of Ireland; she was always in the way. We suspect that the wise men who have given sailing directions to the vessel of State in her educational enterprise will have occasion before very long to bite their lips over a similar reflection, as bitter and as futile. The name of Ireland has sounded ominously now and then in our educational controversies; but the inevitable problem which it suggests has been for the most part conveniently ignored. It shall not, however, be our fault if inconsistent Free-Churchmen persist in imitating the proverbial ostrich, which they rival not only in the folly of fond security, but also in their faculty for the digestion of incongruities.

Fraser's Magazine for this month has a very opportune and powerful article on "The Proposed Roman Catholic University for Ireland." In this article the writer urges with great force, what is indeed manifest from the whole policy of the Papacy, and from the fierce Ultramontanist of the Irish Catholic Church, that the proposal points to the establishment of a University characterised by a system "simply ruinous to all intellectual progress." "It would produce a perfect slavery and paralysis of reason precisely in those regions of thought where most freedom and most strength are required." The infatuation, and we will add the wickedness, of such a policy in a kingdom whose only hope of lasting and peaceful union lies in the ultimate prevalence of free enlightened thought, needs no comment; and we are satisfied that it will never be permitted. At the same time we fear that the notion has been dallied with suffi-

ciently to tantalise the Irish hierarchy with the hope of its realisation; and the disappointment occasioned by final refusal may give a dangerous stimulus to the new-fangled cry for "Home Rule."

But if such a hope, directly affecting only ecclesiastics, and barely understood by the masses, may threaten complications through its disappointment, what shall we say of an expectation which affects every cottager and peasant in the land, and which has been and is deliberately encouraged by the spirit and tendency of our whole educational policy in England? What will be the ultimate issue, if we in England persist in a course which legitimately leads to the subjection of every public elementary school in Ireland to Ultramontane priestcraft, and then, when the moment for the fulfilment of our implied promise arrives, turn round and raise a cry of "No Popery"? Our own position in reference to such question needs, we trust, no re-statement. We demand for Roman Catholics, whether in England or Ireland, precisely the same liberties which we claim for ourselves—neither more nor less. We altogether repudiate the idea of applying one rule to popular religion in England and another to popular religion in Ireland. If ever the attempt should be made to draw such a distinction, Ireland would once more have a genuine grievance, and the moral strength of the bond of union would be proportionably weakened.

Now we contend that the provisions of the Elementary Education Act, especially as they are being practically worked, are leading us straight on to one of the most formidable difficulties that have ever threatened or destroyed the peace of the sister island. For there is not a single pet principle of our ecclesiastical party here, or even of the weaker brethren amongst the Nonconformists, which could be fairly and consistently carried out in Ireland without delivering her bound hand and foot to the intellectual tender mercies of the infallible Pope. And though that may possibly appear to the little popes up and down our own land, a very cheap price to pay for getting their own way in our schools, we venture to say that no crime so great was ever perpetrated by a professedly enlightened Government in all the history of the world.

That we are not putting the case too strongly will appear, we think, if the facts are only candidly regarded. For, so far as we are aware, all School Boards which have advanced so far as to consider the question at all, have resolved that what is called "unsectarian" religious instruction shall be given in their schools. And although no definition has ever been given, or even attempted, of the unsectarian religion which is to be taught; there is a general understanding that it is to include what may be called the common ground of belief on which all Evangelical Churches meet. We need scarcely say that Catholics, Unitarians, and Rationalists of all degrees are excluded from consideration. For, of course, justification by faith alone would be sectarian to the first, the doctrine of the Trinity to the second, and the belief in a personal Devil or the story of the Fall, to the third. Our readers will clearly understand that we are not entering on any theological discussion, and have no wish whatever to depreciate the importance of such doctrines in their proper place; but are simply drawing attention to the mode in which School Boards in England arrive at their idea of "unsectarian religion" adapted to endowment in public elementary schools. The process is very plain and easy. We make a list of all the powerful and numerous sects. We abstract their differences; we preserve their common beliefs; and these we teach at the public expense, because they constitute the religious faith of the majority. It matters not that each individual advocate of such a system upholds it because, in his own heart, he recognises these common doctrines as including all saving truth. For that is not the ground on which he maintains it as against the discontented secularist. No; what he says is, as we have heard again and again, that majorities have their conscience rights as well as minorities; and that the majority of the people in this land conscientiously feel it their duty to insist that the religious doctrines in which they agree shall be taught in the schools. We knew a fine old Tory who, during the Irish Church controversy, was plied with the argument that Protestant Episcopalians formed a very small minority of the population. "Pooh!" said he, "what has that to do with it? Majority or minority is nothing to the point; it's the truth we have to uphold!" We are not aware that any School Board has taken that position, though they would be much more consistent if they did so. But what they say is this: "We are the majority, and we have the right as well as the power to teach at the public expense those religious truths in which we agree."

When we were at school, and were inclined to be domineering, we often used to hear the expression, "two can play at that game"; and we found the application occasionally extremely unpleasant. And we are reminded of it now, because precisely the same religious rights of the majority if transferred to the other side of the Irish Sea, must necessarily work out results which even the most zealous for "unsectarian religion" here could scarcely contemplate with equanimity. For the Irish are not much troubled with sectarianism in the sense of religious divisions; and the religion of the overwhelming majority is very easily determined. It would be useless to urge that the Presbyterians, Episcopalians, and other sects, would be wronged if forced to pay for the support of Catholicism. That "majorities have their conscience rights as well as minorities," is a maxim not likely to be forgotten; and in most parts of Ireland it may be urged with a force which has no parallel with us. The priests may willingly enough submit to a "time-table conscience clause." But they may with much reason urge that the circumstances of Ireland justify and necessitate a much wider application of the majority principle than was ever dreamt of by its originators. "Amongst you English," they may say, "the pious majority only demands a few special doctrines; amongst us a far larger majority insists upon all the blessings of Church teaching. The majority amongst you clamours for the Bible; but to us the Bible is nothing without the Priest. The majority amongst you appear to suspect and exclude the clergy; the majority amongst us will not take religious teaching at all from any one else." And if at such a time any of our inconsistent Nonconformist friends should signalise themselves by platform oratory against a new Church Establishment in Ireland, to what a deadly retort will they be open! "You had no objection," it will be said, "to the national establishment of religion in your own schools. Your only difficulty was to arrange a compromise amongst your various sects; and you were not particularly tender about the weaker and less numerous sects while you were about it. Don't talk to us about 'a Free Church in a Free State.' You have got the popular Evangelical religion of your majority in your schools; and we are determined to have the popular old religion of our majority in ours."

But the case we are getting up for the Papacy in Ireland will, of course, be made far stronger by the deference which has been and is still being shown to the schools of the dominant sect amongst ourselves. If increased grants in aid, and a lavish parting donation for building, and fees out of the rates *ad libitum*, are all necessary to soothe the feelings of a Church which has so long enjoyed supremacy; what compensation, it may be asked, can be too much for the long centuries of insult and repression under which the Irish Catholic Church has groaned? And we have left to ourselves no clear principle on which we can refuse. We cannot well say, You are teaching a pack of lies, and therefore you shall not rule over the schools. For this, besides being unpolite, would hardly be consistent with our support of Catholic schools in England. We cannot say, We won't support sectarian religion. For, as we have seen, our only definition of unsectarian religion is "those opinions in which the majority agree"; while the majority in Ireland are quite agreed on Romanism. We cannot say, "No public money shall go to pay for religious teaching," because it does go to pay for religious teaching in England. We cannot say, "Your Protestant neighbours will feel it a wrong to their consciences if they have to pay for what they think idolatry." That might have done at one time, but "we have changed all that." Ratepayers have no right to a conscience now. It is the payee who has a right to anything he may please to order.

Altogether, we conclude that unless the Irish education question can be postponed until religious equality and the true operation of Christian influences on education are better understood in England, one of two things must happen. Either free England will help by deliberate legislation to impose a yoke on her sister island which is now rejected as too degrading by Austria, once the joy of priests—in other words, we shall practically establish a concordat with the Papacy; or else Repeal, Fenianism, and "Home Rule" will be eclipsed by an agitation far more formidable because appealing to religious passion. We do not envy the Minister who will have to meet that storm without a shred of consistent principle to support him.

MR. BAXTER ON HIS DEFENCE.

MR. BAXTER is one of the best-abused members of Her Majesty's Government. Both

himself and Mr. Childers, the late First Lord of the Admiralty, were specially singled out for the incessant vituperation of the Tory press, and of other papers which undertook to champion the Services. Such is the usual fate of patriots who apply themselves to the unpopular task of rooting out corruption and abuses. In his meritorious endeavours to reform the administration of the navy, Mr. Baxter, as Secretary to the Admiralty, met with all kinds of official obstruction from within, and envenomed assaults from without. How steadily the hon. member pursued his object through good and evil report; how successfully he brought to bear in cleansing the Augean Stables of the Admiralty a high business capacity gained in commercial life, an integrity of purpose which nothing could shake, and an indomitable will which the virulence of his adversaries could not move, is hardly so well appreciated by the public as it ought to be. An administrative reformer in official life is the *bête-noir* of vested interests, and the mark for the poisoned shafts of detractors. He is sure to create personal enemies by the score, has to endure social ostracism from genteel society, and his life is one continued round of contention and obloquy. Mr. Baxter has quietly braved this ordeal, and richly merits the gratitude of the nation he has served so faithfully.

In his speech at Arbroath, the hon. gentleman took occasion to review and defend the work he had been able to accomplish at the Admiralty. When the late Government went out, sweeping reforms were effected in the navy, which in the year 1869-70 changed a deficiency of 360,000*l.* into a surplus of 215,140*l.*—and that surplus, says Mr. Baxter, extended over every one of the votes, except, of course, that for pensions. This great saving was effected not by reducing our naval defences, but by vigorous and necessary reforms. By concentrating the various establishments and dismissing useless employees, not less than 32,000*l.* a year was economised. Mr. Baxter revised the entire and extravagant system of contracts under which the navy was supplied—saving sometimes thirty and even sixty per cent. on the articles bought—discovered and put a stop to peculation on a large scale, traced official corruption to its source, and checked extravagant expenditure all round. The result of these great reforms, carried out against ceaseless opposition, is thus told with honest pride by the late Secretary to the Admiralty—

Suffice it to say that the whole system has been entirely changed. Everything is now bought in one department by the Superintendent of Contracts, under the Financial Secretary, who is responsible in his place in Parliament; and I believe that at this moment the Admiralty is buying its goods as economically as any private firm in the country. Then we abolished vast numbers of cumbrous forms, huge stamped contracts, and penal bonds, which deterred leading houses from doing business with the department, and were a laughing-stock to business men. Further, you know that a system of "tipping" has long prevailed in public establishments, and I need not remind you of the Rumble and Gambler revelations which showed the state of things at the Admiralty. Mr. Childers, on my advice, adopted a system of arbitration which I believe has cut it up by the roots. If any manufacturer now thinks that his goods have been unfairly rejected, he has only to apply to the Financial Secretary, who calls in a neutral party to decide the question, so that it is no longer in the power of any underling to reject goods unless he gets a douceur. In the dockyards we found vast quantities of old material, utterly useless for the service, the most of which has been sold, either publicly or privately, and has brought a very large sum into the Exchequer. You would be amazed to see the enormous stacks of timber in the yards, a large proportion of which is of no use whatever to the navy, and of which we have gradually been making very considerable sales.

Thousands, and almost millions, of pounds have thus been saved, and while the country is benefited by this courageous policy, it ought not to allow the faithful servants who have so resolutely done their duty to be run down by interested clamour. It is simply because he has been a faithful public servant—because he has preferred patriotism to personal ease—that Mr. Baxter is so maliciously pursued by the Tory printers.

It is hardly necessary to say that Mr. Baxter's speeches in the North have been subjected to severe criticism, not only by political foes, but by those who have to a great extent applauded his reforming policy. What he has so nobly done, at so much personal sacrifice, is almost forgotten in the anxiety to implicate him in recent naval disasters, and to censure his straightforward frankness. Mr. Baxter has not caught the official Palmerstonian tone; and we honour him for it. His mission is not to "make things pleasant" but to serve his country. He has no mercy for alarmists who want to job the public service—who once talked "hideous nonsense" about a French invasion—and will soon, "with a view of unduly increasing our navy and army, and consequently our taxation, endeavour to get up a cry against

Germany, and insist upon it that we are about to be invaded by one of the most peaceable and peace-loving nations in the world." "I can conceive," he says with honest indignation and a full knowledge of the situation, "nothing more base or unpatriotic than, because their opponents are in office, for a set of small-souled men to go about the country, not to find fault with administrative acts—for that they have a perfect right to do—but to decry the power of their own country, and grossly to exaggerate the deficiencies in its defensive strength." The Secretary for the Treasury reiterates, perhaps in stronger language, the views enunciated by his chief relative to our foreign policy—views which are certainly among the best titles of Mr. Gladstone's Government to popular support. Speaking of the future, the hon. member said:—

Europe—and I thank God for it—is no longer the Europe mapped out to serve dynastic purposes after the battle of Waterloo. You have a free Italy, a united Germany, a Spain which has shaken the bonds of priestcraft and tyranny. Wisely did the present Government refuse to take any part in the late continental struggle; wisely have they concluded a treaty with the United States of America, which, I hope, will join in one great brotherhood the two principal branches of the Anglo-Saxon race. Do not let us in those circumstances give way to panics, and rush into needless and thoughtless expense. In office I hold to you the very same language I held when out of it. Don't listen to those who have an interest in increasing the army and navy, and who wish, by this military furor and perpetual panic-mongering, to divert your attention from political and social reforms. Nobody wishes to meddle with us, if we would but mind our own affairs, and all thinking people must admit that we have plenty to do at home without perpetually interfering in other people's concerns abroad.

This is not only plain-speaking for a prominent member of the Government, but as truthful as it is candid. Mr. Baxter may fairly say, what few officials can claim—that in or out of office, he holds the very same sentiments. Some of his superfine critics, who look with amazing forbearance on departmental jobbery, are shocked at his strong language. We cannot pretend to any such delicacy in respect to words, nor to censure a hunted-down Minister when he rebukes his opponents; but we have a strong conviction that so long as Mr. Baxter is in Downing-street, we need not fear a return to the vicious and costly system which plunders the nation without securing efficiency.

Mr. Baxter, not being in the Cabinet, is comparatively free to discuss the principles that should regulate the Government policy of the future. Without denying that Ministers last session brought in too many measures, he lays the blame of recent legislative failures mainly upon the score or so of representatives who were able, by straining the forms of the House of Commons, "not only to embarrass a Minister and prevent the progress of a great measure, but to throw the entire Parliamentary machinery out of gear, and prevent the proper discussion of the Estimates." This abuse of Parliamentary privilege must be stopped if public business is to be carried on. He takes it for granted that the Ballot Bill will pass next session, and he hopes we shall then rest from organic changes, "in order thoroughly to test the working of household suffrage and secret voting." Before we demand illusory theoretical changes, and seek to replace our limited Monarchy by a Republic, he would make use of our present constitution to grapple with the practical evils which exist in our midst—to try and fathom the causes of pauperism, which haunts like a spectre the vision of every thinking and far-seeing man; stem the tide of intemperance, which is so widely spread over the land; look to the hours of labour, the education, elevation, and better housing of the labouring classes, "and so prevent our country suffering the fate which overtook not only Monarchies, but Republics, in the olden time." This is candid advice to those restless working-class leaders who prefer revolution to reform, and Mr. Baxter, who has proved himself to be their staunch friend, has a claim to be listened to. It is such faithful and zealous subordinates as he that inspire confidence in the general policy of the Government, and we may be sure if their advice had been taken the Ministry would not have got into those difficulties on the education question, which seriously threatens its stability.

SOCIAL SCIENCE AT LEEDS.

THERE is considerable difficulty in dealing with so big an affair as a Social Science Congress. Seven days' talk going on simultaneously in six different sections, and preceded each morning by a stupendous address from the president of one of the departments, necessarily perplexes not only the visitor who finds himself distracted by the conflicting attractions of half a dozen important subjects, but also the reader into whose hands there may chance to fall

copies of the *Leeds Mercury* or the *Yorkshire Post*, containing copious reports of the protracted and diverse proceedings. Happily, there is a way out of the dilemma; for, at the Social Science meetings, there are always two or three special discussions which are more valuable than the rest, because they relate to questions of immediate practical interest, and vitally concern the well-being of large classes of the population. Some of these were sketched by Sir John Pakington in his remarkable inaugural address, which was so obviously intended to prepare the way for the revelation of that singular "alliance" between Conservative peers and Democratic working men which has been prematurely disclosed for the information of a bewildered world. The earnestness with which Sir John besought Mr. Forster to drop the Ballot Bill and to stick to the work of the Education Department was in its way curious and suggestive enough; although hardly more curious or more suggestive than his appeal to Mr. Vernon Harcourt, who usually acts with the Radicals "below the gangway," to devote himself primarily, if not exclusively, to the gigantic task of law reform. Unconsciously, the Social Science Congress has been made to assist in setting upon its legs the new combination which proposes to taboo politics, and to ameliorate the social condition of the people.

Unquestionably the great feature of the Congress was Mr. Harcourt's elaborate scheme of legal reform, which it would be no exaggeration to compare with Lord Brougham's finest efforts on the same interminable subject. Mr. Harcourt started with the vexed question of legal education, the manifest defects of which have resulted in the demand for a legal University. So long as lawyers enjoy a monopoly of practice in the courts and in the business of the profession generally, the public have a right to require some better guarantee of their competence than the eating of a certain number of dinners and a perfunctory attendance at lectures. The speaker hit an equally grave blot in the present system when he inveighed against the Long Vacation, which is utterly condemned by the mere statement of the fact that "if a man finds it necessary to commence an action in July he can make no progress with it until November." It would be impossible to estimate the loss which the community sustains by this enforced holiday. Mr. Harcourt's opinion as to the extravagant nature of the expenditure under the head of "Law and Justice" will not fail to attract the attention of financial reformers, who will find in some of the items he quoted at Leeds ample material for the exercise of a revolutionary spirit of economy. Mrs. Partington tried to mop out the waters of the Atlantic; and we venture to think that this will be the position of legal reactionaries when the public realise the fact that "we ought to get a great deal more work for a good deal less money." The removal of the distinction between Courts of Common Law and Courts of Equity, the perpetual sitting of those courts, and the establishment of a single Supreme Court of Appeal, are reforms which have been long recommended, but which no Government has yet had the courage to initiate. We have not the space to detail the manner in which Mr. Harcourt proposes to effect these salutary changes; but we sincerely hope that his speech at Leeds is the prelude to definite action on his part in the House of Commons.

The questions raised by Mr. George Godwin were, from a popular point of view, of yet more importance; for, as the President of the Health Department, he had specially to treat of sanitary matters. At the outset we are confronted by the hideous fact that, in this country, one hundred thousand lives are annually sacrificed by preventable diseases. In the matter of water supply London is not so badly off as many provincial towns; but even here the want of a continuous supply on Sundays was, until the passage of the recent Act, a cause of untold misery to thousands. Mr. Godwin's remarks on the need of better dwellings for the very poor, should be taken to heart by every one who has it in his power to mitigate that great evil. The cheap, ill-ventilated, and badly-drained houses which many selfish speculators have been in the habit of building for the labouring classes, may, in too many instances, be described as the chosen haunts of pestilence and death, justifying Mr. Godwin's quotation of the ancient foreign proverb which says, as to a new house, "The first year for my enemy, the second for my friend, the third for myself." He evidently does not believe in the adaptability of the Peabody lodging-houses for the class which stands most in need of relief—that large number of the population who require, and can only afford to pay for, a single room; and it is to be hoped that the benevolent person who is willing to contribute half a million sterling to supply this

pressing want, but who hesitates lest he should pauperise the people he wishes to benefit, will lose no time in making himself acquainted with the successful experiment which Mr. Ruskin and Miss Octavia Hill have made in one of the poorest districts of London. We believe that Mr. George Howell could also shed considerable light on the same subject.

How weighty this matter is was well explained by Dr. Rumsey in his paper "On the progressive degeneracy of race in the town populations of Great Britain." He gives facts, not mere opinions; for he shows from the reports of militia surgeons and other public documents that the average physical type of Englishmen has degenerated of late years. He attributed the main cause of drunkenness to the defective house accommodation of the poor; and he further declared that "the conditions of dwelling in our great centres of commerce and manufacture were the most destructive of all influences now at work in producing a lower type of Englishmen." He enumerated other causes, such as the high price and adulteration of food; but he gave the first place to overcrowding, and the physical and moral evils which are inseparable from the huddling together in contracted areas of whole families and successive generations of men and women. The Permissive Bill party were very strong in the Economy and Trade section, and they also held a demonstration in the Town-hall, the magnitude and influence of which testified to the hold they have gained on the popular mind in the great seat of the woollen manufacture; but such facts as Mr. Godwin and Dr. Rumsey have supplied prove that any measure restricting or suppressing the sale of intoxicating drinks, is necessarily only one element in the social regeneration of Great Britain. We must trace effects to their ultimate cause; and this must be largely looked for in the miserable "piggeries" which are inhabited by thousands of working men and their families, and in the countless abominations by which their domestic life is contaminated and degraded.

Many other subjects, of hardly less importance than those to which we have referred, occupied the attention of the Congress. We must, however, note the great advance which the controversy on the land question appears to have made; for while Mr. Newmarch, the President of the Economy and Trade Department, rebutted Mr. Mill's theories as to the acquisition of the land of the country by the State, he went a long way in a practical direction, and also exhibited a lively amount of faith in the educational work which the land reformers have accomplished, when he affirmed that—"We are all in favour of (1) removing all legal and fiscal impediments to the transfer of land; of (2) restricting within the narrowest limits the power of tying up land, the effect of which is to leave it without some owner having full actual power of dealing with it as an article of hire or sale; of (3) assimilating as concerns real estate the law of intestacy to the same law as affects personality—namely, that the absence of a will shall distribute both realty and personality among the survivors." We had hardly ventured to hope that the nation had made so much progress in the right path; but we are glad to be assured of the fact by so good an authority as Mr. Newmarch. The discussion raised by Mr. Hobhouse, in the Jurisprudence Section, was similar in its tone; and it is worthy of remark that when Mr. Edward Jenkins boldly laid down the principle that "the State had a perfect right to dictate in what manner a man should transmit his property at his death," the President (Mr. Vernon Harcourt) emphatically approved of the revolutionary doctrine. What Mr. Jenkins calls "the squeezing of the people off the land" is a grave source of danger to the commonwealth; and the only preventative of socialistic designs and communistic day-dreams is to be found in the prompt adoption of the wise and beneficent reforms with which the name of Mr. Locke King is so honourably identified.

THE EDUCATION CONTROVERSY.

ELSEWHERE we insert a report of the discussion which took place on the denominational fee question at the Swansea meeting of the Congregational Union. After eloquent speeches from Mr. Dale, Mr. Cuthbertson, Mr. Richard, M.P., and other gentlemen, a resolution was adopted with acclamation and enthusiasm, calling upon Congregationalists throughout the kingdom "to resist by all legitimate means the appropriation of the rates to the maintenance of sectarian schools; to use their political influence to obtain such amendments of the Elementary Education Act as shall prevent sectarian schools from receiving aid from local rates, and to

press upon the Government the necessity of so embodying the spirit of the Endowed Schools Act, 1869, in the several schemes for the government of endowed schools, and, if necessary, so altering that act as more fully than at present to secure the interests of religious liberty." If there was any difference of opinion on the subject at this truly representative meeting, it did not show itself. It will be remembered that a similar resolution was unanimously adopted at the autumnal session of the Baptist Union, protesting against the payment of denominational fees as "a violation of the consciences of the ratepayers, and a vicious form of endowing all religions which Parliament has already condemned." The opinion of these two religious bodies thus deliberately expressed—and they do not stand alone—cannot be confined to the passing of formal resolution, but will be followed by needful action. As one of the speakers at Swansea said, "Their policy must be, to go to their homes and unfurl the banner against the present educational policy of the Government, and so to do it as to make success certain." To what height agitation is to grow will depend rather upon the course taken by the Government than upon Nonconformists—for as Mr. Gladstone said in the discussion on the amended Education Bill: "If a payment were made out of the rates on which ratepayers, as such, were not consulted, and over which they had no control, it would become a cause of discontent and exasperation." That principle has been violated, and the consequent discontent and exasperation have followed.

It is only now that the friends of national education are beginning to realise how the present system, to quote the incisive language of Mr. Trevelyan, M.P., "when interpreted otherwise than by the pæans of the members of the dominant religion, turns out to be little more and nothing less than a gigantic increase to the public endowments of the Church of England." The hon. member, who speaks as an outsider, and whose recent address to his Scotch constituents we regret our inability to quote at length, thus forcibly describes the real drift of the education policy of the Government:—

The increased endowment to denominationalism was put forward by Government in substitution of another scheme, which was repugnant to the Dissenters on account of its involving the possibility of rates being paid to sectarian schools. But so far from escaping that evil, we only got the increased grant on the top of it. It has now become evident that in rural districts this boasted measure means no compulsory education, no school board, no participation by the community at large in the superintendence of education, nothing but the lightening of the drain on the Churchman's purse. In the towns it means the institution of a compulsory rate, the proceeds of which are to be applied to subsidise denominational schools.

Lest Mr. Trevelyan should be supposed to have been guilty of exaggeration, we invite attention to the extracts from the Prime Minister's speeches during the debates on the Education Bill, which are given in an article from a Derby contemporary, and which prove clearly that Mr. Gladstone's engagements have not been carried out at the Education Department. In order, however, to show how the denominational fee system is likely to work, let us look at a specific case. The following return of sums expended during the month upon denominational fees in Manchester, has been prepared for the information of the local school board:—

Schools.	Children sent.	Number attended.	Fees paid. £ s. d.
Church of England	3,394	3,050	188 18 2
Roman Catholic	2,126	1,896	101 2 4
Undenominational	543	463	35 19 6
Wesleyan	153	138	6 17 6
Presbyterian	17	14	0 17 1
	6,233	5,561	333 14 7

In twelve months this would amount to about 4,000*l*. But when it is remembered that compulsion is not yet in force, and that the development of the scheme is yet in its infancy, we may reasonably conclude that the ratepayers of Manchester will eventually be called upon to contribute some 10,000*l*. a year to Church and Catholic schools over which they will have no control whatever. To a large extent, therefore, school boards must, under this system, become mere *paying machines* to sectarian schools already receiving one-half of their cost from the national Exchequer, and that too for *frustrating the primary object* for which they were created! Yet because Dissenters venture to object to this flagrant outrage upon religious equality, and of the constitutional maxim that those who pay taxes or rates should have control over their expenditure, they are denounced by the *Spectator* for their "dictatorial arrogance," and charged, forsooth, with regarding the Government "as their tool rather than their friend!"

OUR AMERICAN CORRESPONDENCE.

That peculiar kind of fraternal sharpness with which newspapers, as well as relatives, sometimes watch over each other's welfare has, we suppose, induced the *Freeman* to copy nearly a whole column from the *National Baptist* in disparagement of the letters of our American correspondent, "A Cosmopolitan." Otherwise we should perhaps never have come across our American critic, nor could our contemporary have once again paraded the story of an alleged death during an immersion ceremony referred to by our correspondent—which, so far as at present advised, we must set down as a mischievous *canard*. "Faithful are the wounds of a friend." We can hardly object to the officious interest thus shown by the *Freeman* in our well-doing, because it has been the means of letting its readers indirectly know that the offending paragraph was really not the offspring of editorial prejudice against the characteristic views of the Baptist communion.

The *National Baptist* having only read, as he admits, "two or three" of "A Cosmopolitan's" communications, complains of him as a "caricaturist," whose letters show "a strong admixture of assumption, credulity, and ignorance." The charge of "ignorance," and also of generalising from narrow data, comes with a bad grace from our contemporary. If the writer had had the opportunity of reading all these letters, he would have discovered in them an underlying sentiment of affection and admiration for our American kinsmen. "A Cosmopolitan" has done ample justice to the greatness, the energy, the enterprise, the generosity, the moral and social excellencies of the citizens of the Union, and the general tone of his letters has been adapted, if we may venture an opinion, to draw closer the ties of friendship between them and ourselves. If a keen and somewhat critical, he is not an unfriendly or jealous, observer of American life. Even the *National Baptist* acquits him of "malice" on social and domestic topics. He rejoices with the Americans in their admirable institutions, their present prosperity, and their glorious future. Much of his information—we quote the opinions of some of our readers—has been fresh, and has thrown an altogether new, and oftentimes agreeable, light upon some of the idiosyncrasies of our trans-Atlantic cousins, which altogether escape the notice of ordinary English visitors. Moreover, to a large extent, he speaks not from hearsay, but from personal observation and inquiry on the spot. "A Cosmopolitan" may be occasionally misinformed, as in the Powall case, and, now and then, in the letters we have been for six months past publishing from his pen, may be detected by American critics an unfounded statement or hasty conclusion; but we think he has enabled us better to understand some of the interesting problems which are being worked out in America—the land of experiments, political and social—and removed more prejudices and misconceptions on this side than falls to the lot of most English correspondents across the ocean.

For ourselves, while not holding ourselves responsible for all his statements and conclusions—any more than those of other correspondents—we have gladly inserted the letters of "A Cosmopolitan," and, with permission of the *Freeman* and *National Baptist*, shall continue to do so. Considering that the two communities are in the main of the same blood, faith, language, and aspirations, it cannot be said that the British press is overdone with American news. How many Englishmen who are familiar with Paris and every continental capital had, but a week ago, the smallest idea of the whereabouts and magnitude of Chicago? Our correspondent and ourselves have done our little part to remove the reproach cast upon English newspapers in this respect by American critics; and we leave our readers to decide whether his letters are more likely to be, on the whole, authentic illustrations of "men and things in America" than the emanations of "pure ignorance and stupidity," and whether we are open to the charge of using "the deserved influence," which the *National Baptist* generously ascribes to us, to propagate the stories of "ignoramus" relative to a kindred nation with whom it is our earnest desire to make better acquaintance and cultivate the most cordial relations.

THE GOVERNMENT AND THE DENOMINATIONAL FEE QUESTION.

GLADSTONE V. FORSTER.

(From the *Derby Gazette*.)

When Parliament meets, Mr. Gladstone will have to explain, if he can, certain parts of his speech of June 16, 1870, on the Education Bill (33). That the friends of religious liberty have been out-generalled by the so-called Liberal Government

there can be no question. As Prime Minister, Mr. Gladstone said one thing; as "Minister of Education," Mr. Forster did another. What Mr. Gladstone said, was spoken in the early stages of the discussion of the bill; what Mr. Forster did, was done after the Act had been entered on the statute books of the realm. The minority members of school boards throughout the kingdom, the anti-ecclesiastical members, are being blackballed and maligned without mercy. They are taken to task for objecting to the denominational bread being buttered on both sides—a reasonable objection surely, when Mr. Gladstone's utterances are taken into account. We say nothing here of the conscientious convictions which operate chiefly with the minority members of our school boards. What we are most desirous of showing, is the cool effrontery of the adherents of the Roman Catholic faith, with their allies, the clerical and lay party in the Church of England. Before the introduction by Mr. Forster of his bill, these worthies were on the tiptoe of excitement and disquiet, as to what would be the fate of the existing schools; would they be let alone, or would they be swallowed up in a national education scheme. Their astonishment only equalled their joy, when they discovered that not only was the present capitation grant not done away with, but 50 per cent. added thereto! A perfect shout of eulogistic praise by the Tory press, the morning after that memorable speech of Mr. Forster's, sounded throughout the land; and coming, as it did, from the State Church organs, was of itself sufficient to make us question the liberality of the measure. But why increase the existing grant from 12*s.* per child to 18*s.* per child? Why? Let Mr. Gladstone answer:—

We shall sever altogether the tie between the local board and the voluntary schools; but then we must fulfil the engagements we have already entered into with the voluntary schools. We all along held out—and I think in every scheme of education that has been propounded it has been held out—to the promoters of voluntary schools that in their competition with rate schools they should receive some assistance towards lightening the burden of their expenditure. What we propose is this—that in lieu of the mode now inserted in the bill, of giving this augmentation from public sources to the means available for secular education in voluntary schools, the amount of that augmentation shall be drawn from the Exchequer, instead of from the rates. We do not accomplish this object so much by positive provisions in the Act of Parliament as by negative changes. It would be carried out principally by a modification of the Minutes of Council under which these grants are now made.

That "negative change"—that "modification of the minutes in council," was a sugarplum-silencer! The denominational party are, this moment, sucking away at this magnum bonum bribe; they are also working the school boards to suit their own ends; are even urgent to get compulsion established—which, without a school board, cannot be done; and already have shown their determination to fill up their schools with the ratepayers' help—exhibiting to disgusted thousands the spectacle of Protestant Churchmen and Catholic Dissenters combining to swallow the bribe and yet enjoy the thing bribed against. The tie between the school boards and the voluntary schools was to be severed; for this, to every shilling, sixpence more was given; the sixpence is pocketed, and, curiously enough, the ligament binding the voluntary schools to the school board executive is stronger than ever. What explanation can Mr. Gladstone give of this marvellous inconsistency? Is it then, not too bad for journals like the *Economist* and *Spectator* to write as they have done—one styling us "head-long reformers," and the other branding the course we are taking as the "Dissenters' vindictive programme against the denominational schools." If the "denominational schools" are not to be "severed" from school board action, then let denominational school managers give up the extra bonus of 6*d.* to every 1*s.* capitation grant. There can be no mistake as to Mr. Gladstone's meaning upon this point. In the same explanatory speech he proceeded to say:—

We propose that local boards shall cease to have any connection with or relation to voluntary schools, and that these voluntary schools, so far as they have depended on public aid, shall only stand in relation to the Privy Council.

It might not be so much as fifty per cent.; but taking it at about that amount, I think if our propositions be acceded to we may fairly require the promoters of voluntary schools to supply from their own resources and the pence of the children what, with the grant from the Exchequer, will enable them to perfectly well stand in competition with the rated schools.

No, says the Romanistic Catholic. No, says the Protestant member of the Church of England, we will accede to your proposition of an extra Government grant—but we will supplement the pence of the children and the grant from the Exchequer, by outvoting the Nonconformists on the boards, and pay fees to denominational schools out of the borough rates? This matter will not end here. An influential gathering of representative men is expected to take place at Manchester on the 13th and 14th of December next, to consider:—"The educational policy of the Government, and the general relations of Nonconformists to the Liberal party," and no doubt the question will then be reiterated—why, if to every hundred pounds Government grant to existing denominational schools—fifty more is to be added—the promise of the Prime Minister is not carried out, that local school boards shall cease to have any connections with, or relations to, voluntary schools. Our opponents will continue to take advantage of this outrageous violation of the word

of the Premier of England, and while taking such advantage will, in the words of Solomon, wipe their mouths and say they have done no wickedness.

MEN AND THINGS IN AMERICA.

(By a Cosmopolitan.)

THE FREEDMEN.

I worked for the Freedmen in England, and now I am living among them in America. The sudden emancipation of the slaves in this country will stand for ever as one of the most extraordinary events in the history of the world. But very few years have passed away since the labourers I see around me were held as chattel property. It was a mysterious Providence that suddenly abolished slavery, but now that the negro is free, not even the most ardent apologist of the slave system desires to restore it. I rejoice to find everybody here agreeing with what an old planter said to me:—"Slavery from beginning to end was a curse to everybody in this country."

The altered relations of masters and servants have adjusted themselves wonderfully. The planters, as a matter of course, regret their losses in the rebellion, but they express universally their belief that the abolition of slavery will ultimately benefit all classes. The negroes are proud of their freedom, and everybody says "the nigger will work hard if he is well paid." Between many of the former slaveowners and their ex-slaves the closest ties still exist. Virginia was not a State in which, so far as I can learn, the worst abuses of slavery were very prevalent—they existed, but were always deplored by the majority of the community. Hence the negro feels it no degradation to work for "old massa," and rather prefers to be employed by him than by a stranger.

Travelling in the Southern States, I cannot help often feeling how much better it would have been for the whole country if the National Government had before the war proposed to free the slaves and compensate their owners, as was done in the West Indies. The planters tell me they would have accepted this, but whether they would or not is a matter of opinion. A planter whose slaves are now free without compensation may well imagine that he would always have been ready to accept compensation if it had been offered. I therefore do not attach undue importance to these statements, but still I cannot help wishing that America had freed her slaves in the same way that England did hers. The cost of so doing would have been less than the cost of the rebellion, and how many precious lives would have been saved? There are some people who profess to believe that even yet they will be compensated, but the idea is about as probable of realisation as that pleasing fiction of infancy, that baby is to possess untold wealth when nurse's "ship comes home."

Nobody doubts now that slavery was a great hindrance to the development of the resources of those States in which it existed. It produced lethargy in owners and slaves, and made both jealous of free labour and free enterprise. This State of Virginia, possessing advantages over the majority of States in climate, soil, and mineral wealth, was held back from the foremost rank among American industries by the very system which she hugged to her bosom. Now that the scales have fallen from the people's eyes they are heartily rejoiced that they are rid of the accursed thing, although they naturally regret that the riddance was not more satisfactorily effected.

The planters with whom I am living all bear witness to the admirable way in which the negroes conduct themselves as freedmen. Many people expected that when suddenly released from control the black man would take to drink. On the contrary, however, he has proved himself exceedingly temperate in his habits, and everybody testifies to his sobriety, and on the whole, to his industry. "Lazy niggers" are not very common. The blacks will work hard enough if they are shown how to do the work; but they require, so I am told, more teaching *how*, than a white man does. The negro knows just as well as an Irishman does when he is well paid, and Sambo has no more love for working without proper pay than Paddy has. The negroes seem happy and contented, and although there are some who say that they had more to eat and less work while in slavery, the great majority appreciate their freedom and seem to try to live as worthy citizens.

Ignorant as the great body of the coloured race were, it was nothing to be surprised at that in their early days of freedom they were often made the tools of designing politicians, who became "the negro's friends" in order to subserve their own

selfish aims. We have had similar "working man's friends" in England, who have loved the working man for what they could make out of him. The negro is beginning to see through their "dodges," and he is getting cautious about promising his "vote and interest."

The evils expected to flow from emancipation do not exist. The troubles afflicting the South have arisen, not from the abolition of slavery, but from the government of the Confederacy as conquered territory. These were, perhaps, inevitable at the close of the war, but they will ere long right themselves. What I rejoice to see are the indications that when the coloured man can be educated to a higher position he will find the path to success open to him. The whites and the blacks are henceforth joint inheritors of this southern country, and both seem anxious to make the best of their position. In the public press I am daily reading articles which in substance say, "We have got the black for a fellow-citizen, and must make the best of him. Let the negro be educated."

A more peaceful, orderly class of people never lived than these men and brethren. They seldom fight with each other, and rarely commit civil offences. In courtesy and politeness they exceed all the labouring classes I have known in Europe. Naming this to a planter, he said: "Yes, we always taught them that." I think he was right, for the Southerners of "the upper ten" are remarkable for their gentlemanly and polished demeanour, which to a foreigner is more agreeable than the prevalent brusqueness in the North. I would not say a word to wound the feelings of a Northerner, but I must confess that I think Yankees would rather be esteemed "smart" than polite. This characteristic is admitted by Northerners themselves.

The negro is very imitative, and is careful to copy as closely as he can the white men in dress, manners, customs, and religious observances. If, therefore, these people are to be made into superior citizens, much depends on the examples they see before them. If Southern gentlemen would heed a word of mine, I would emphatically urge them to remember that "example is better than precept"—especially when you live among coloured men.

It affords me great pleasure to assure those who were my co-labourers on behalf of the slave in former years in England, to say that I believe the negro freedman is proving himself "a man and a brother" in the truest sense of the words.

SCOTLAND.

(From our own Correspondent.)

GLASGOW, October 16, 1871.

Of the Church raid in Glengarry, *satis superque*. We revert to it merely to notice a remark of "C."—an initial none will have difficulty in filling up who observe that "C.'s" letter to the *Times* is dated from Dunrobin Castle, and who have seen from the papers that Dr. Cumming has been a guest of the Duke of Sutherland. "C." says:—

Among the Free Church people this tolerant and enlightened conduct of the two bishops receives but one interpretation. It is set down as the inauguration of a combined Erastian action on both sides of the Tweed in support of a great principle of a National Church Establishment. The Free Church and the United Presbyterians are about to unite over the dead body of this principle in order to organise an irresistible assault, as they believe, against the Church of Scotland; they are therefore convinced that this intercommunion of English prelatic and Scottish Presbyter is the opening of a combined defensive action, and all their ecclesiastical bristles are therefore set on end.

To attribute this "one interpretation," or any grave interpretation whatever, of the Episcopal incident in that Highland parish, to the Free Church *en masse*, is nothing less than absurd. So far as our experience goes, Scottish Presbyterians take the view of the case that stands out on its surface, and have little or no feeling in regard to it deeper than that of amusement over the fuss it has created. The actual sentiment, to the small extent in which it exists at all outside the Episcopalian circle, is, as a journalist very nearly, and very neatly, hits it, that which the Prelatic Synod has expressed, namely, mingled "satisfaction and regret"; with this difference, however, that the Scottish public feel satisfaction with that liberality which the Scottish Prelates regret, and regret the extra deferential explanation with which the Scottish Prelates are satisfied.

Various other incidents have occurred to relieve the vacational languor of the Scottish press. One voice has been heard in the wilderness which, though it always whistles against the wind, is seldom treated with indifference. Dr. Begg, of Edinburgh, leader of the Anti-union and Conservative party in the Free Church, has been shaking

his massive leonine head and shaggy mane over the evils of Scotland. On the 2nd of this month he delivered a lecture in Queen-street Hall, on "The Ecclesiastical and Social Evils of Scotland, and how to remedy them." Into both these classes of questions Dr. Begg has thrown all the energies of a long life and strong nature; but with the Cassandra-like fate of seeing his utterances unheeded by unresponsive ears. On social questions he has been quite as prominent as in ecclesiastical, and has done service in both; but of late years his views and policy have drifted him into Conservative shallows where, according to an Edinburgh print, he has managed to retard for years an Education Bill for Scotland, and where he seems doomed to stick in the mud and behold, not without an occasional roar, the great currents of progress floating past him. He makes bold to say:—"In so far as formal or responsible Government is concerned, I believe that Scotland has been, and is now, one of the worst governed and most neglected countries in the world." The *Glasgow Herald* rubs its eyes to see if Scotland is not a misprint for Ireland, and if we are not on the eve of a new grievance "on the heraldic position of the Scottish Lion." Everything Scottish is out of joint, and Dr. Begg has a remedy for it all. "There is nothing," says the *Scotsman*, "that this courageous bone-setter does not touch, and he touches nothing that he does not distort." And yet, adds the writer:—

This poor old Scotland of ours, though by no means without her ailments, has never on the whole been sounder in wind and limb, mind and body. We do believe that on the whole we are better—more moral, more benevolent, even more truly religious—than we were in former times, though there is plenty of room for us both to be better and to say less about our goodness.

As for the growing amount of heathenism, the same writer justly remarks: "Within about twenty years the number of churches and clergymen in Scotland has doubled, and all but a comparative fraction of the additional supply has come in the shape of churches and ministers belonging to Dr. Begg's own religious denomination"; while, as a set off to the allegation of increased drunkenness, he appeals, in disproof, from Philip drunk to Philip sober—Dr. Begg himself having amply testified to the contrary, owing, as he thinks (and most justly), to the beneficent working of the Forbes-Mackenzie Act, or, as his censor thinks (and with some truth also), to the effects of increased taxation in doubling "the price of the peccant commodity." On education, crime, pauperism, and other things, in which there has been real improvement in Scotland, Dr. Begg utters his jeremiads in the teeth of statistics, and sometimes of Dr. Begg himself. "Formerly," says the *Daily Review*, "Dr. Begg had been so wild a Free Churchman that when he was Moderator, the Assembly heard him with a shudder compare the Established Church to those who betrayed their Master with a kiss: now he has gone so far in the other direction" as to speak all that is kind of the Kirk. The proposed union of the Free and United Presbyterian Churches, he says, will "poison all the streams of the national life, destroy the Christianity of the people at its very source, and rob the Church of its most powerful ally." Voluntaryism, it seems, is a product, not of the Bible, but of the French Revolution. There the U.P.'s got it; but if Dr. Begg could only persuade them, they would at once abandon it for the fascinating prospect of a common national Presbyterianism, all dwelling together under the shadow of a comprehensive Establishment. Meanwhile, the grim fact is, that no two of the Presbyterian bodies are yet united, or are likely soon to be, and that Dr. Begg himself is the mightiest obstructive to this union. One of the oddest things in his whole address, and a thing that has kindled no small amusement, is the demand the Doctor makes for home rule. As the *Scotsman* facetiously puts it, "what is wanted is government by local agitators instead of Imperial Parliaments—Ireland for Butt, and Scotland for Begg."

Dr. Guthrie, of Edinburgh, has been as far north as it was possible for him to get within the limits of the United Kingdom. There, in that northernmost island of the Shetlands, the father of the Free Church, the Rev. James Ingram, D.D., though now in his ninety-sixth year, is still able to divide the Sabbath labour with his son and colleague.

Any stranger present at the *soirée* (says the report) must have been amazed at the fresh colour and hale appearance of the patriarchal old man, and even more by the strength of his sonorous voice when opening the proceedings by prayer. In the course of his remarks Dr. Guthrie paid a warm and high tribute of respect to the Rev. Dr. Ingram, somewhat in the following terms:—"It was certainly not," said he, "to receive the unexpected honour you are now paying me that I have wandered so far north as the Ultima Thule of the Romans and the northernmost point of Her Majesty's dominions in Europe, where, yesterday, I looked northwards over the mighty ocean without a scrap of land between me and the pole."

After some graphic remarks to the same effect, the Doctor went on to say that his main errand was "to see and pay honour to the venerable patriarch before them, who was ordained a minister of that Gospel he had taught by lip and life no less than sixty-eight years ago—the year of Dr. Ingram's ordination being that of the speaker's birth. Never so much as to his case was the remark less applicable, 'old age is not lovely.'"

Another of these ecclesiastical amenities has been occupying the attention of the Established Church Courts. It is appropriately headed in the public prints, "The Kilmarnock Low Church Case." The

Low Church (or, in the vernacular, the Laigh Kirk, to distinguish it from the High Church of that town, and a name which the readers of Burns will remember), is a collegiate charge. The two colleagues have not been on speaking terms for years. The junior minister is evidently a man that does not bite his nails much in the agony of expression. He was lately served by his Presbytery with the strange list of questions which you quoted entire in your last number. Mr. Webster declined to answer these questions, was in consequence censured, and then, with another minister, appealed to the Synod. That Synod met last week in Glasgow. By overwhelming majorities it reversed the action of the Presbytery. Mr. Story, of Roseneath, a representative man in the Scottish Kirk of the High Church party, (the same who has been hobnobbing of late with the Duke of Argyll, the Marquis of Lorne, and the Princess), thus disposed of the questionable lyric:—"The question of the song of 'Tibbie and the Laird' was all nonsense. It was a very good song. (Laughter.) The two last verses were a little coarse, but, if he might say so, it was a healthy coarseness. There was no immorality whatever." The edifying case will be reopened at the General Assembly, to which the Presbytery have appealed. Meanwhile the Synod has reversed the censure, and condemned the policy of "isolation" which the Presbytery had recommended to the quarrelling colleagues. The whole affair recalls to mind "the bitter black outcast" which two ministers of the same town in the days of Robert Burns, had "atween themself," and which the poet so graphically delineates in his vigorous poem of "The Two Herds." The two colleagues of the Laigh Kirk might do worse than study the piece, unparliamentary though its language is (though not too much so for Mr. Webster), between this and the meeting of the Assembly. In particular, let them commit to memory the following verse:—

Sie twa—O do I live to see 't!—
Sie famous twa should disagree,
An' names, like "villain," "hypocrite,"
Ilkither gien,
While new-light herds, wi' laughin' spite,
Say, neither's lie'n!

THE NEW SLAVE TRADE.

At the recent Social Science Congress at Leeds, Mr. F. W. Chesson, delegate from the Aborigines' Protection Society, read a paper on "The International Regulation of the Coloured Labour Traffic, with especial Reference to the Coolie Slave Trade." He argued that it is the duty of those who have studied the question, and who have examined the voluminous evidence which exists, to declare that the coloured labour traffic, whether it flows to Fiji, or Cuba, or Peru, is a new and aggravated form of the slave-trade, involving the perpetration of every conceivable crime against human nature; and that therefore the time has come when it is imperatively necessary that the civilised Governments of the world should endeavour to arrive at a common understanding as to the repressive and other measures which should be adopted with a view to prevent and to punish the lawless malpractices of kidnappers who haunt certain of the Chinese ports, or lay in wait on the coasts of Polynesia. He expatiated especially upon the excessive mortality which characterises the Coolie trade between Macao and Peru, and quoted various authorities to show that the Chinese were treated with great cruelty in the guano islands. He said it is impossible to suppose that even the most ignorant of men would, with their eyes open, emigrate to a country in which such barbarities were perpetrated; least of all, that they would voluntarily place themselves in the power of taskmasters who are strangers to the emotion of pity, and who, so long as their guano is shipped or their mines worked, care not what the waste of life may be, or what misery may be inflicted on the unhappy Asiatics. From the evidence of the survivors who escaped from the burning wreck of the Dolores Ugarte, he established the fact that a wholesale system of fraud and kidnapping existed at Macao, under the eye of the Portuguese authorities. The victims are drawn to Macao from the country districts, under the pretence that situations will be found for them. Agents are employed who know these people, and who therefore are more easily able to abuse their confidence. What really awaits them is the slave barracoon and the slave ship; and when they discover the network of fraud in which they have been entangled, it is too late for them to retrace their steps—their doom is irrevocably sealed. He eulogised the conduct of Mr. Smale, chief justice of Hong Kong, in deciding that a kidnapped Chinaman who had headed a mutiny in which the captain was killed, was not guilty of murder. He denounced the coolie system in Cuba as not only slavery, but slavery in an aggravated form. Every negro represents a capital of 800 or 1,000 dollars, and therefore the master has an interest in extracting from him only that amount of labour which is compatible with his physical powers of endurance; but as the Chinese are bound only for limited periods of service, they are "used up" with a recklessness of cruelty which has excited the indignant reprobation of many of the native Cubans, and of every humane traveller who has visited the island. Coming to the practical question, he pointed out that the old slave statutes and treaties were inapplicable to the irregularities of the traffic in Polynesians and Coolies. Lord Kimberley, with special reference to the lawless proceedings of British subjects in the South Seas, proposed to revise the law

in the direction of greater stringency and explicitness; but he was anxious to see the Imperial Government go a step further, by inviting the leading nations of Christendom to give to the provisions of Lord Kimberley's bill the solemn sanction of international law. Every nation has a common interest in ridding the seas of kidnappers and pirates; and England, which has already done so much in this great cause, would be both upholding her best traditions and treading a path worthy of her ancient fame, if she took the lead in rooting out the old enemy in his new disguise. Dryden, in his "Indian Emperor," makes Cortes less cruel than Pizarro, and he was aware that in the Coolie trade similar distinctions may be drawn; but he argued that this trade was tainted with so much of fraud and violence that if our Foreign Office led the way in the manner proposed, the co-operation of France, Germany, and the United States might be obtained.

Mr. Edward Jenkins, author of "Ginx's Baby," and the Rev. P. H. Wicksteed, of Dukinfield, supported the views of the speaker. We believe that the question will be raised in the next session of Parliament.

THE EDUCATION ACT.

At the meeting of the London School Board on Wednesday, it was agreed, after some discussion, on the motion of the Rev. J. A. Picton, that the School Management Committee should obtain information concerning the Prussian system of class division, with a separate room and a special teacher to each class; and report to the Board how far it would be desirable, in determining the plans of new school buildings, to keep in view the possibility of the adoption of a similar system in London. On the motion of Mr. Macgregor, it was unanimously agreed that a committee should be appointed to inquire into the best method of facilitating bathing and swimming as part of the education of children attending public elementary schools. A proposal brought forward by Professor Huxley on behalf of the Education Committee, recommending that school inspectors should be appointed by the board, was opposed by the Rev. J. Rodgers on the score of expense, and by Mrs. Anderson on the ground that it could be better carried out by the Government than by the board. Professor Huxley said that the board, if it left everything to the Government, would be but a mere bureaucracy, to carry out what the Government desired and nothing more. He should be very sorry to be a member of a school board which was willing to conduct education upon a principle of that kind. The motion was carried on a division by twenty to nine.

SCHOOL BOARDS AND THE BIBLE.—The Bristol School Board resolved on Friday to allow the Bible to be read and explained in rate-aided schools, and also passed a resolution in favour of utilising numerous legacies, now, otherwise applied, for the support of elementary education.

ACTION OF WORKING MEN.—At a meeting of the Workmen's Auxiliary to the Education League, held on Friday in London, a memorial to the London School Board was adopted, setting forth the desire of the League that education should be free, compulsory, and unsectarian, and expressing regret that a proposal was now before the board to enact a bye-law providing for the payment to denominational schools of school fees out of the rates. It was also recommended that steps be taken throughout the country to prevent the exercise of this power by the school boards.

Epitome of News.

The Queen drove out on Saturday, accompanied by Princess Beatrice and attended by the Marchioness of Ely. The Court Circular states that the Queen still suffers, though in a lesser degree, from the recurrence of the rheumatic attacks, so that, although Her Majesty has for some time driven out daily, she has not recovered sufficiently to join the family circle at meals.

The ex-Emperor Napoleon, accompanied by the Prince Imperial, paid a visit to Plymouth on Saturday, and returned to Torquay the same evening.

Lord Dufferin is to be created an Earl.

Mr. Gladstone is now at Hawarden Castle, but is expected in town on Friday. There is to be a Cabinet Council on Saturday, for which several of the Ministers are coming up.

Mr. Gladstone's visit to Greenwich is fixed for Saturday afternoon, the 28th inst. As there is no public building within the limits of the borough large enough for the assembly which is expected, a marquee will be set up on Blackheath, near Prince Arthur's residence, to accommodate about 7,000 people.

The Corporation of London have resolved to invite the Baroness Burdett Coutts to a banquet on the occasion of the transfer of Columbia Market by her ladyship to the Corporation.

The Duke of Saxe-Coburg-Gotha has conferred upon Mr. Julius Reuter the dignity of a baron, as "a mark of his approbation for public services."

The Orphan Working School, Haverstock-hill, has received through its secretary, Mr. Joseph Soul, at the office, 73, Cheapside, 1,000*l.*, a donation from "O. W. S."

The death is announced of Alderman Sir Francis Moon. He had been gradually sinking since the shock of the recent Baywater tragedy. Also of Mr. Richard Young, of Wisbeach, shipowner, and late M.P. for Cambridge, who attended at the

Guildhall on Friday last, and was sworn in as Sheriff of London and Middlesex.

The last returns show that the foot-and-mouth disease has broken out in fifty-eight fresh farms, and that 2,702 animals are at present infested with the disease.

A respectable tenant farmer named Conway has been brutally murdered in the county of Limerick.

The Lambeth vestry have decided to take immediate steps for the suppression of Sunday trading in the New Cut.

The Leeds Town Council have sanctioned the purchase of Roundhay-park for the public use. The estate is nearly 800 acres in extent, and will cost 139,000*l.*

The Conservatives claim a net gain of 3,199 votes on the recent Parliamentary revision at Liverpool.

By twenty-six votes against nineteen, the Birmingham Town Council on Tuesday refused permission to Mr. Bradlaugh to deliver an address to the members of the Republican Club, on the "Impeachment of the House of Brunswick."

The lung distemper in cattle—a disease much more fatal than the foot-and-mouth distemper, now so prevalent—is spreading in the county Kilkenny.

On Saturday the iron-clad turret-ship Gorgon, built for Her Majesty's Government, was launched from the yard of Messrs. Palmer, at Jarrow.

On Friday a frightened horse dashed through a jeweller's shop window in Gracechurch-street. There was, of course, a terrible smash, followed by a gathering of thieves. The loss to the jeweller was considerable.

The directors of the Manchester Chamber of Commerce have passed a resolution expressing their deep regret that the French Government should think it necessary or desirable to fetter the interchange of commerce with other nations.

Mrs. Brooke, of Gateforth House, Selby, has bequeathed to the Royal Albert Asylum for Idiots at Lancaster the munificent sum of 30,000*l.*; and Miss Catherine Pennington, of Bushel-place, Preston, has bequeathed 1,000*l.* to the above institution, 1,000*l.* to the intended Preston Orphan Asylum, 1,000*l.* to Preston Infirmary, and about 5,000*l.* to other charities.

A new Roman Catholic place of worship, called the Church of the Holy Name, was opened for divine service in Manchester on Monday. It has cost nearly 40,000*l.*

George F. Onions, a young man who has been cashier for Messrs. Joseph Pickles and Son, stuff-merchants, Bradford, was on Friday night brought from Scarborough to Bradford by a detective officer, charged with embezzlement. Onions had only been married on the previous day, and had gone to Scarborough to spend his honeymoon. The amount of his defalcations is said to be about 2,000*l.*

Mr. T. G. E. Elger, of Bedford, states that a very remarkable spot is at present visible on the sun's disc. At nine o'clock on Thursday morning it measured 4 min. 20 sec. in length, or upwards of 114,000 miles. The penumbra, which was very narrow, contained three large umbrae and a great number of small spots.

At Newcastle a great part of the engineers on strike have resumed work. In Leeds the nine hours movement is being rapidly adopted. On Saturday afternoon a procession of several thousand workmen, accompanied by bands of music, marched through the principal streets in celebration of the change. The nine hours principle was conceded yesterday to the workmen in the Middleton Iron-works at Hartlepool. A reduction of the hours of labour has taken place in the locomotive carriage works of the Great Western Railway. The lock-out in the Dewsbury district terminated on Friday, the demands of the men having been substantially conceded.

Mr. John G. Whittier has prepared a collection of poetry suitable for the young, under the title of "Child-Life"; and Mr. Emerson is to stand sponsor for older folks, entitled "Parnassus."

The "Speaker's Commentary" is advertised in New York, "printed from stereotyped plates, duplicated from those upon which the English edition is printed, and fully equal to that in every respect." It is sold at less than one-half the price of the English edition.

Mr. Walter Llewellyn Lewis, B.A., eldest son of the Rev. John Lewis, Tenby, and who graduated two years ago, with gold medal and first honours, in the Queen's University of Ireland, has just obtained his degree of M.A. in the same university, with first honours in experimental science, and the gold medal.

We understand that a new work, "For the King," by Mr. Charles Gibbon, is in the press, and will speedily be published. Cheap editions of "Robin Gray," and "For Lack of Gold" are also in preparation; and in reference to these works it is pleasant to know that Her Majesty and several members of her household appreciate them so highly that they have been added to the Royal library.

CONTENTMENT.—A young woman, who was thinking of getting married, went to her minister to seek his advice about so important a step. She told him that she had an offer of marriage, and she wanted his advice. Her minister said he did not know very well what to say to her, but he should remind her of what the Apostle Paul said upon that subject:—"They that married did well; but they that did not marry did better." "Weel, weel," she says, "I'll awa hame and dae well, lat them dae better that like."

Literature.

"FRIENDS AND ACQUAINTANCES."

The clerical standpoint is not the one taken for most part in these sketches. The author, it would appear, made several efforts to get into business without success. And yet he was not altogether unsuccessful. He came into contact with many forms of experience, with which he might otherwise have been unacquainted; and we here get to see, if we examine carefully, the sort of study and preparation to which was due in great part the attractiveness of his former work. This book is really a sort of introduction to the author, one, and it will not be by any means properly judged unless it is so regarded. A good deal of the interest is thus biographical. We discover, from a hint here and an implication there, that our author has been a good deal of a traveller; that, after passing through a somewhat sickly boyhood, in which observation of nature and character was a marked tendency, he took for a while to wandering about, and probably saw something of other countries; that, on returning home, he found London itself a little world, and satisfied a taste for contact with strange things, by circumnavigating its dark ocean of distress and poverty. Probably his mind was too much on these things bent, whilst he was making efforts to establish a footing in the commercial world; four at least of the papers here given being clearly the outcome of this period. At length he fell into what he regards as his proper vocation, and no doubt found all these former experiences providentially helpful to him in his work.

The sketches are of very unequal merit, though all of them bear testimony to the intensely realistic character of his mind. He is a master of details; but he so touches them with the light of imagination that they never perplex. He presents everything in narrative and picture; and loves to let his characters speak for themselves—the evident result of a dramatic faculty which even here has hardly had full play. Hence we have a fair share of local colour and dialect; but whether it is the sickly boy that listens to the talk of the peasant natural-historian, or the City man who listens to Old Peggy in her "haven," we never miss the same rich humanity, fine sympathy for the unfortunate, and abounding humour and pathos as delighted us in the former work. It must be said, however, that several of these chapters are scarcely worthy of the position in which we find them. "Supper in a Caravan" is humorous, is grotesque; but it is no more than this; and it is nothing higher in any way than the mass of imitations of Dickens with a little effort might attain. Very different are one or two of the sketches. The "Travels behind a Plough," "All 'Ot" and "My Lonely Landlady," partake both of the merits and faults of his style, and have passages which are equal to the best chapters in the "Episodes." One short extract may be given: a snatch from the "Travels behind a Plough," which though full of knowledge and humour and character, has the characteristic defects:—

"I generally managed to walk to and from church with Sam, because he showed me birds'-nests. He did not think it a sin to show them to me then; but he would not let me take any of the eggs. 'We're a-resting,' he used to say, 'and let them rest too.' He was not quite so strict on week-days; but still he never encouraged me in birds'-nesting. 'They're prettier where they be—so let 'em bide,' was his argument. 'You could easy pull that to pieces,' he said, pointing to a round, mossy thrush's nest, with four jet-dotted blue eggs lying on the smoothly plastered floor; 'but you couldn't make nothing—no, not half a quarter as good. And if you was to blow the eggs, you'd smash 'em in a week. Now, if you let 'em be, there'll be four mavisches next year singin' in Janivary, maybe. It's cheery to hear 'em when there aint a bud on the hedges. There's young blackbirds,' he said, as we peeped into another nest. 'Them three darkeest is the young coocks. I must take one o' they as soon as his tail sprouts, because my poor Hester [a sick daughter] have took a fancy to have a blackbird. 'There's no harm in that, if you feed 'em well. You see that chaffinch up there on the apple tree,' he said to me another time. 'Well, his beak's blue now; but it was white a while ago. Their beaks turns blue just afore they begins to sing. Birds and men is very much alike in some things. Jack Musell's beak a'ays turns red afore he begins to sing at the 'Leather Bottle,' and the wives don't get much o' the singin'. It's queer, too, that the hen-birds shouldn't be nigh so smart as the coocks—though that aint much like some o' our wives. That's all my joke, you know; but some on us might larn a lesson from the birds. There's the bullfinches. See how they stick together; and the cock is a'ays a-kissin' and a-talkin' like to his mate."

"When the Swifts came in May, Sam took up his parable in reference to them also. Sometimes he seemed to me not to be talking to me in particular, but, having the excuse of some one to talk to, to be merely thinking aloud. 'I've heerd tell that they can

fly hundreds o' miles at a stretch, an' yet they couldn't walk a foot. They've got no legs to speak on. Get 'em down on the ground, they flounder about like a fish out of water. They was fitted for the air with those long wings o' theirs, just as the fishes is for the sea. They make me think somehow o' my little gal. She was the first we ever had, and we made a deal on her, as folks a'ays do with their first babbies! But she died when she was two years old; and though we've had nigh upon a dozen since, I miss my little gal at times, and wish I'd got her back. But then I think she's a little angel now; she wouldn't feel no more at home down here than the swift does, so it's all for the best."

Here we have the realistic material with a peculiar infusion of sentiment—the trick of expression, the turn of phrase, are the ploughman's; but the feeling, the spirit, are anything but his; they are an educated man's—the author's. This is very beautiful; but it is pseudo-dramatic writing, after all. However, throughout the book there is much that is excellent. As we said, we have given this extract as being specially characteristic of the style.

With all deductions, however, we must say that, whether as a series of graphic portraiture, a repository of exquisite descriptions of London character and London low life, or as a piece of telling humour and touching pathos, skilfully interblended, the book claims a high place; and we warmly commend it, assured that, in the reading of it, no one can be other than moved to keener sympathy for the poor and down-stricken, whose heroic self-sacrifice and mutual helpfulness are here so powerfully delineated. We should say, however, that we have before read some of these sketches in magazines.

ORIGIN OF LANGUAGE AND MYTHS.*

Mr. Morgan Kavanagh is clearly not a man to meddle with lightly. He is ready to meet all comers; and as he can indulge a vein of smart humour on occasion, he is distinctly no trifling antagonist. He has to his own satisfaction hoisted Mr. Max Müller on his own petard; and as for M. Littré, the great French etymologist, his reputation has received its death-blow. It seems that Mr. Kavanagh nearly twenty years ago published a work entitled "Myths traced to their primitive sources," in which he claimed to have made a "real discovery." On the ground of the principle then most clearly laid down, he has been able to follow up and to expose error after error in the works of Max Müller as they have appeared. Not content with this, he would appeal to the learned of France. "I sent last year to the French Institute, as a compiler for the Prix Volney, a large fragment of the present work. But as it contained many of the false etymologies to be found in M. Littré's learned dictionary, with not a few taken from the works of their correspondent, M. Max Müller, my pretensions were not, it would seem, received with favour. But the committee was composed of M. Littré and his friends (six in number), and this circumstance of my having corrected their colleagues' many mistakes may, unknown to themselves [exquisite sarcasm, italics not ours!] have influenced their judgment. It were not fair to insinuate that gentlemen who stand so high in public opinion did not each decide to the best of his belief and as his conscience dictated."

And so Mr. Kavanagh, *en revanche*, writes a big book. His aim is to prove that speech does not come natural to man; that the first sound he would utter would be "O"—an imitation of the sun in the formation of the mouth in saying it; and that all letters are developments from this, or modifications of it; and he goes into laborious and minute etymological inquiries to establish this thesis. Some of his etymologies are ingenious, but very curious. For instance, who would have dreamt of tracing *salt* to the same root as the Latin verb *salto*, to dance? This is how Mr. Kavanagh does it:—

"Brine is, as we have shown, to put in brine, that is, to marinate, as the French have it; so that, from the interchange of *l* and *m*, *brine* and *marine* make only one word; and *brine* is salt water, for *marine*, from which it cannot differ, is radically the same as *mare*, Latin of sea. And the sea, as we shall see, has been named after water, and water after life, whence motion; and such, too, is the primary signification of both leaping and dancing, these ideas differing from each other in meaning, but conventionally. Hence, *sal* in Latin means both *salt* and sea water, and it is the radical part of *salt*, as it is also of *Θαλ* in Greek, which has still the same meaning. Thus, from *salt* having been called after the sea, and the sea after water, and water after life or motion, it follows, since to leap and to dance do each imply motion, that any word meaning *salt* may also mean to leap or to dance."

Very ingenious this; but equally so are Mr. Kavanagh's derivations of King, *espigle*, Buddha, and a host of others. We can only afford to give, in short, his etymology of Lord. Max Müller, Littré, and others have derived it

from *Hlaf-ord*, place or source of bread, which derivation Mr. Kavanagh simply holds up to scorn. And Mr. Kavanagh finds in the Gaelic means high, lofty, great, and the *ord* of lord is demonstrated to be equal to this *ard*, which is the very same as we have in *lard*, the fat or grease of swine—which being the highest portion of the animal carried this meaning, as still testified in the *tall* of tallow. "The fat of an animal has been regarded as the *biggest*, most bulky, or highest part of its flesh, and this will account for two ideas, so different from each other as lord and lard, having the same name." In the same way we have *pig*, the Latin of which, *sus*, is a prefix of height, and we have it again in *pic*—a high mountain. "As a big man is in English what we do also understand by *un homme gros et gras*, we may, therefore, conclude that a *pig* was first named from its being a bulky and fat animal; and as this idea is well expressed in Latin by *pinguis*, and as every vowel may take or lose a nasal sound, it follows that the *ping* of *pinguis*, which is its radical part, does not differ from "pig." And so Mr. Kavanagh by a bold whirl—for he despises the difference between a *b* and a *p*—makes our peers, or big men, to have a common derivation with *pigs*! Was Mr. Kavanagh not aware that *pig* in lowland Scotch means an earthen vessel, and could he not have made something out of that? His etymologies may yet be favourable to radical reformers. No wonder the French Academy were shy of giving their imprimatur to such derivations—perhaps a majority of the six were of the *haute noblesse*.

Mr. Kavanagh, in an appendix, repeats his charges, and has resort to a fiction to intensify his complaints. It is odd, in the midst of such arrant dogmatism, to hear him confess that he knows nothing of Sanscrit. It is difficult to believe that such is the fact; doubtless he only deprecates his own attainments in this regard, lest he should seem to be all self-assertion and nothing else.

BRIEF NOTICES.

Breaking the Rules. By Mrs. H. B. PAULL. (Sunday School Union.) This is a very readable story of school-boy life. Henry Arnold, the hero of the school, differs from "Tom Brown" in conscientiously objecting to the exercise of physical force, but he very dexterously contrives to resist an unprovoked attack by the "Slogger" of the school in such a manner as to put his assailant on his back, and the master comes in the nick of time to save them from further embarrassment by a forcible separation. Arnold wins the affection and esteem of all his schoolfellows by his noble Christian example, and ultimately overcomes the enmity of his old opponent by perseverance in well-doing. The story has not the charm of fidelity to fact and experience, but it is spirited and interesting, and may be suitably given to boys who have some knowledge of the temptations of school life.

Lucy the Lightbearer. By G. SARGENT. (Religious Tract Society.) This story is as well adapted for young girls as the preceding one is for boys. Lucy works wonders in a field by no means promising by the exercise of simple piety in all her actions. Compelled by adverse fortune to go from school to reside temporarily with a maiden aunt of the mildly severe order, instead of returning to her own home, she readily bend to circumstances, and carries light and comfort and hope wherever she goes. Her playmates and fellow-sufferers are gradually transformed by her kind and thoughtful behaviour, and she reaps a fit reward for her faithfulness in rebuking their errors and encouraging them to give their hearts to the Saviour.

Sermons for Sunday Evenings. Reprinted from *Sunday at Home.* (Religious Tract Society.) These may be briefly described as short, simple, and evangelical. Each sermon may be read in about ten minutes, and will be found to afford matter for earnest, prayerful meditation. There is a studied repression of speech which will make them all the more valuable, while the frequent and apt appeals to Scripture add to their convincing power. On some minor points many of our readers would, we imagine, differ from the anonymous author of these sermons, but few would deny their generally useful character. The volume is printed in a cheap form, probably with a view to its circulation amongst the humbler class of readers.

Mrs. Beecher Stowe has a couple of volumes for young readers nearly ready for Christmas.

Mr. Plummer, of Trinity College, Oxford, is engaged on a translation of Dr. von Döllinger's "Fables respecting the Popes of the Middle Ages."

The title of MM. Erekman-Chatrain's new work is, "The Story of the Plébisците, by one of the 7,500,000 who voted 'Yes.'" An English translation will be published.

The "Life of Sir Henry Lawrence," which was commenced by the late Sir Herbert Edwards, is being completed by Mr. Herman C. Merivale, and will appear in the course of the coming season.

* *Friends and Acquaintances.* By the Author of "Episodes in an Obscure Life." (Strahan and Co.)

* *Origin of Language and Myths.* By MORGAN KAVANAGH. (Sampson Low and Co.)

SHOCKING MURDER AT STOCKWELL.

A very unusual kind of murder was committed on Sunday week, and discovered on Wednesday—a murder of his wife by the Rev. John Selby Watson, M.A., a clergyman, and a man of ability and learning, who has edited classical authors, translated and written books, and who, till last Christmas, was the head-master of Stockwell Grammar School. He murdered Mrs. Watson, by his own confession, "in a fit of rage to which she provoked me," on the Sunday evening, while the only servant was out of the house. On her return he told her her mistress had gone out of town, and pointing out some blood-stains on the door, said they were due to port wine which she had spilt before leaving. He spent Monday and Tuesday in hesitation as to his future course, at one time, apparently, having contemplated sending the corpse away in a large deal box, which he had ordered of such a size that it would hold it in the crouching position in which the body was found, and then, having changed his mind, wound up his affairs, and determined upon suicide. He seems to have obtained some prussic acid—a weak solution; to have written to the physician, Dr. Rugg, telling him of the murder and where the body of his wife would be found; to have enclosed the servant her wages, to have given various directions about his books, and then to have taken an insufficient dose of poison on Wednesday morning. When Dr. Rugg came, Mr. Watson was insensible, but not dead. His confession was read, the body found, and he was restored. The examination before the magistrates and inquest took place on Thursday, but the former was adjourned.

The post-mortem examination of the body of Mrs. Watson has resulted in proving that death had been caused by violence, inflicted with a blunt instrument, and upon comparing the wounds upon the skull with the edge of an old flint pistol that was found in a drawer in the house of the accused, the medical gentlemen arrived at the conclusion that the wounds were caused by such an instrument. The body was interred on Saturday at Tooting Cemetery. No relatives of either Mr. or Mrs. Watson were present, and the funeral was under the care of Mr. Fraser, Mr. Watson's solicitor, and was conducted very quietly. Mr. Fraser and Dr. Rugg were the only mourners.

Miscellaneous.

ROYAL POLYTECHNIC.—The permanent attractions of this institution are now supplemented by the introduction of several novelties, the most prominent and interesting being a new lecture by Professor Pepper, entitled "All about Gun-cotton, Dynamite, and Lithofracteur," with brilliant and noiseless experiments, having especial reference to the late catastrophe at Stowmarket. The description given by Professor Pepper of the nature and properties of the destructive material is free from unnecessary technicalities, and as concise and lucid as the character of his audience requires. The marvellously explosive power of gun-cotton is made palpable by the exhibition of a series of pictures enlarged from photographs taken on the spot from all available points, by Mr. Vick, of Ipswich, and Mr. Denzley, of Stowmarket. The views being as many as twenty in number leave nothing to be desired. The new programme of the Polytechnic also includes a humorous lecture by Mr. George Grossmith, jun., entitled "The Silver Wedding," and a new optical illusion, entitled "The Arabian Mystery," by Professor Pepper.

SUDDEN DEATH OF MR. W. E. WHITTINGHAM.—Mr. W. E. Whittingham, who for upwards of twenty years has held the position of secretary and auctioneer to the British Land Company and National Freehold Land Company, died on Thursday evening under very distressing circumstances, while he was addressing a meeting in the Wood-street Chapel, Walthamstow. The occasion was the Sunday-school annual meeting, and a great number of persons were present, including several ministers from neighbouring churches. The meeting had been addressed by three or four ministers. The chairman then called upon Mr. Whittingham to say a few words. His voice, naturally clear and manly, was peculiarly impressive, as he urged the point that, whether we would or not, each man was a teacher—each life in private and in public bore its lessons; and leaning forward on the platform rail, he whispered "It's too much for me," and died in the arms of the friends who supported him. It was a singularly appropriate end to an active life. Mrs. Whittingham and other members of the family were present, and witnessed the melancholy event. The cause of his death is said to have been heart-disease. Mr. Whittingham's name has been familiar to the public for many years. He was originally associated with the late Mr. Richard Cobden and Mr. Joseph Hume, with Mr. Samuel Morley, M.P., Sir Joshua Walmsley, Mr. Charles Gilpin, M.P., and many other well-known gentlemen, in carrying out a scheme which they had formed for extending the franchise by creating small freeholds. Gradually the objects of the society and company have become less political, but in past years the Liberal votes thus created very much changed the aspect of the register in many districts, and provoked the establishment of the Conservative Land Society. For more than twenty years Mr. Whittingham's name has been connected with breaking up the land into building plots. Other land societies have sprung

up, but the original one has retained its leading position, doubtless owing its success in no small measure to the energy and sound judgment of the late secretary. Mr. Whittingham was for many years a deacon of the Congregational Church at Walthamstow. A vast throng assembled at the chapel on Sunday night, when the Rev. Mr. Hooper solemnly alluded to the event, preaching from the text, "He being dead, yet speaketh." There was a large gathering at Ilford Cemetery on Monday on the occasion of his funeral. Mr. Gilpin, M.P., Mr. Ebenezer Clarke, Mr. Monro, and other directors of the company were among those who followed the remains of the deceased gentleman.

Cleanings.

"Japanese rabbit" is a San Franciscan dainty. It is baked rat.

The shortest name seen on the register of an American hotel was that of Mr. C. Ax. New York has a citizen named Py.

If a Chinese woman is asked the number of her children, she will give the number of the boys only; the girls are of no account.

A gentleman in Edinburgh meeting a friend just returned from Glasgow, asked him, "Have you come back for a change of air?" "No," was the reply, "I have only come for a change of smoke."

A schoolmaster in Ohio advertises that he "will keep a Sunday-school twice a week—Tuesdays and Saturdays."

A gentleman of Herts has a favourite pig which he has called Maud; his explanation is that he did so because she is continually "coming into the garden," as Balfe wrote and Sims Reeves sang.

A country poet, after looking about over life, has come to the following rhyming conclusion:—"Oh, I wouldn't live for ever—I wouldn't if I could; but I needn't fret about it, for I couldn't if I would."

A Chinaman who had his nose cut off during a little altercation in San Francisco had it carefully packed and sent back home to show his friends one of the American customs.

The remark of a contemporary, "that many of our successful lawyers commenced life as preachers," is gracefully corrected by one of the legal gentlemen referred to, who begs leave to state that he began life as an infant.

The presentation of a diamond ring to a Cincinnati actress, the other day, gave a gifted reporter of that city the opportunity for this remarkable outburst:—"It was a trifling tribute from an humble admirer of the noble drama to a brilliant beacon upon the shot tower of histrionic genius."

A little girl was told to spell ferment, and give its meaning, with a sentence in which it was used. The following was literally her answer:—"Ferment, a verb, signifying to work; I love to ferment in the garden."

In the Police-court, the other day, a musician was fined twenty dollars for pelting a woman with tomatoes. We hope this will have the effect to break up this disagreeable custom, for which there is no justification in a city paved with cobblestones. —*San Francisco News Letter.*

THE FIRST MAN'S NAME.—At one of the recent Congregational Union meetings it was stated by the Rev. D. Thomas, of Bristol, that a legend exists somewhere in Wales that the first man's name was Adam Jones, but that in the course of time the Jones got dropped and now he was only known as Adam.

NEURO LOVE OF FIDELITY.—"Maria," said a lady to a coloured servant, "that's the sixth silk dress you have worn since you came to me; pray, how many do you own?" "Only seven, missis; but I's saving my wages to buy anoder!" "Seven! what use are silk dresses to you? why, I don't own so many as that." "Spect not, missis," said the smiling darkey, "you doesn't need 'em so much as I does. You see, you quality folks everybody knows is quality; but we better-most kind of collud pussons has to dress smart to distinguish ourselves from common niggers!"

AN ADOPT REPROOF.—A correspondent, writing from Minnesota, tells the following:—"I have picked up 'a little story,' which I think too good a reproof for disturbers of the peace in churches to be lost. A presiding elder of the United Brethren church was preaching in this same neighbourhood, and was much annoyed by persons talking and laughing. He paused, looked at the disturbers, and said, 'I am always afraid to reprove those who misbehave in church. In the early part of my ministry I made a great mistake. As I was preaching, a young man who sat before me was constantly laughing, talking, and making uncouth grimaces. I paused, and administered a severe rebuke. After the close of the service one of the official members came and said to me, 'Brother, you made a great mistake. That young man whom you reprov'd is an idiot.' Since then I have always been afraid to reprove those who misbehave in church, lest I should repeat that mistake, and reprove another idiot.' During the rest of that service at least there was good order."—*American Paper.*

BREAKFAST.—EPPE'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette.* Made simply with Boiling Water or Milk. Each packet is labelled—"James Eppe & Co., Homoeopathic Chemists, London." Also, makers of Eppe's Cacaoine, a very thin beverage for evening use.

NOTICE.—All announcements intended for this column must be accompanied by a remittance of half-a-crown in postage stamps.

Births, Marriages, and Deaths.

BIRTHS.

MIRAMS.—On April 11th, at 87, Smith-street, Fitzroy, Victoria, the wife of Mr. James Mirams, bookseller, of a son.

MIRAMS.—On June 29th, at 122, Brunswick-street, Fitzroy, Victoria, the wife of Mr. Edward Mirams, bookseller, of a daughter.

MARRIAGE.

WILLS-ROBERTS.—Oct. 17, at the Congregational Church, Tenby, by the Rev. D. Anthony, B.A., of Devises, Stephen Prust, son of H. O. Wills, Esq., J.P., of Bristol, to Annie, daughter of the late Ezra Roberts, Esq., late of Tenby.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Oct. 11.

ISSUE DEPARTMENT.	
Notes issued	£33,394,530
Government Debt	£11,015,100
Other Securities	3,984,900
Gold Coin & Bullion	18,394,530
Silver Bullion	
£33,394,530	£33,394,530

BANKING DEPARTMENT.	
Proprietor's Capital	£14,553,000
Reserve	3,103,587
Public Deposits	4,388,408
Other Deposits	22,185,948
Seven Day and other Bills	580,994
£44,811,935	£44,811,935

Oct. 12, 1871. GEO. FORBES, Chief Cashier.

GOOD VALUE FOR MONEY is desired by all, but with articles that cannot be judged of by appearance, careful purchasers rely on the high standing of those with whom they deal. For thirty years, Holloway's Pure Tea in packets have given general satisfaction, being exceedingly strong, of uniform good quality, and truly cheap. (2,538 Agents are appointed.)

HOLLOWAY'S OINTMENT AND PILLS.—In these autumnal months the human health is sorely tried by the extreme changes of temperature, which weaken the digestive organs, lower the bodily tone, and lay the system open to numberless complaints. The vast majority of maladies affecting the throat, lungs, and circulation may be checked in their dangerous course by rubbing this curative unguent briskly twice a day upon the skin covering the seat of the ailment, and by taking at the same time appropriate doses of Holloway's purifying, corrective, and aperient Pills. This simple treatment knows no failures, is devoid of danger, restores strength to frames debilitated by disease, and imparts vigour to the nervous centres, however much shaken by repeated illnesses.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Oct. 16.

We had a fair supply of English wheat for to-day's market, and from abroad arrivals have been liberal. The tone of the trade was firm, and English wheat sold at fully the prices of Monday last. Foreign wheat met a steady retail sale at last week's quotations. Flour, both sacks and barrels, were fully as dear. Peas and beans were unchanged in value. Barley maintained last week's prices. Indian corn met a steady demand at the late advance. Oats met a good sale, and Russian qualities were 6d. dearer since this day week. New oats remained without change. On the coast we have fair arrivals, and the values of cargoes are well maintained.

BREAD, Saturday, Oct. 14.—The prices in the Metropolitan are, for Wheaton Bread, per 4 lbs. loaf, 7½d. to 8d.; Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Oct. 16.—The total imports of foreign stock into London last week amounted to 14,598 head. In the corresponding week in 1870 we received 11,548; in 1869, 9,037; in 1868, 9,632; and in 1867, 11,092 head. The cattle trade to-day has been characterised by a fair amount of firmness, notwithstanding that, owing to the unfavourable weather for killing, and to the depression in the dead meat market, there has been an absence of activity. A large supply of foreign beasts has been on sale, but only a poor show of English. For really choice stock there has not been much inquiry; but medium qualities have commanded a fair amount of attention. Foreign breeds also have been more freely purchased. The best Scots and crosses have made 5s. 8d. to 5s. 10d., and the choicest foreign breeds 5s. 4d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we received about 1,760 shorthorns, &c.; from other parts of England, 300 various breeds; from Scotland 21 Scots and crosses; and from Ireland, 50 oxen. Only a moderate supply of sheep has been in the pens. The trade has been quiet, but prices have ruled firm. The best Downs and half-breeds have realised 6s. 6d. to 6s. 8d. per 8lbs. Calves have been in moderate request, at late rates. Pigs have been disposed of at previous quotations.

METROPOLITAN MEAT MARKET, Monday, Oct. 16.—Fair supplies of meat have been on sale. The trade has been dull at our quotations. The import into London last week consisted of 438 packages from Hamburg, 62 Harlingen, and 49 from Tonnung.

Per 8lbs. by the carcass.	
s. d. s. d.	s. d. s. d.
Inferior beef .. 3 4 to 4 0	Middling do. .. 4 6 to 5 0
Middling do. .. 4 2 4 6	Prime do. .. 5 4 5 8
Prime large do. 4 8 5 2	Large pork .. 3 8 4 8
Prime small do. 5 2 5 4	Small do. .. 4 10 5 4
Veal 5 0 5 6	Lamb 0 0 0 0
Inferior Mutton 3 8 4 4	

PROVISIONS, Monday, Oct. 16.—The arrivals last week from Ireland were 1,884 firkins butter and 3,112 bales bacon, and from foreign ports 21,939 packages butter and 1,513 bales bacon. The sale for Irish butter has also slow during the past week, at late rates. Foreign also sold slowly, the finest qualities, owing to high price, not being so saleable as lower priced. The bacon market has ruled dull, the finest Waterford declined 4s. and Hamburg 2s.

COVENT GARDEN MARKET, Friday, Oct. 13.—Large arrivals of choice pears are continually coming in from France, realising moderate rates for the season. New Brazil, almond, and Barcelona nuts are now coming forward—the

season for them is a good one. Almeida grapes are not so good this season as usual; fine samples are making about 36s. per cask, inferior about 28s. to 30s. Hothouse produce is quite sufficient for the trade, and ordinary apples and pears are realising last quotations. We have also had considerable arrivals of nuts from Para, 120s. per cwt. being the average rate realised. Oporto onions of choice quality, exceedingly fine, fetch 12s. per case, and new fresh walnuts 5s. to 7s. per peck.

HOPS.—BOROUGH, Monday, Oct. 16.—For the past week the attention of buyers has been entirely engrossed by the choicest samples, which are swept off as fast as they arrive at enhanced rates; low and medium sorts being in consequence neglected, are to be bought on easier terms. The demand for English yearlings is well sustained, and they are still quietly improving in value. The operations at Weyhill closed on Saturday, and a considerable amount of business was transacted, Farnham and country being nearly cleared at prices ranging at from 121. to 171. Foreign markets are reported firm. Latest advices from New York report an active market, at an advance of 5c. per lb. on the finer grades of new. Mid and East Kent, 101., 121. 12s., to 161. 16s.; Weald, 81. 10s., 91. 9s., to 101. 10s.; Sussex, 71. 5s., 81., to 91. 9s.; Farnham and country, 111. 0s., 131. to 161. 0s. Yearlings.—Mid and East Kent, 31., 41. 4s., to 61. 10s.; Weald of Kent, 31., 41., to 51. 15s.; Sussex, 31., 31. 10s., to 51. 0s.; Farnham and country, 41. 10s. 51. 5s., to 61.; Olds, 11. 5s., 11. 10s., to 21. 0s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Oct. 16.—These markets have been well supplied with potatoes. The trade has been quiet at our quotations. The import into London last week consisted of 14 bags from Harlingen, 24 from Rotterdam, and 2 from Amsterdam. Regents, 75s. to 95s. per ton; Rocks, 70s. to 75s. per ton; Flukes, 100s. to 120s. per ton; Victoria, 90s. to 110s. per ton.

SEED. Monday, Oct. 16.—Very little English cloverseed yet appears; samples of German are shown, but little business transacted. There will be good qualities of foreign this season. White samples are held very high; but few sales are yet effected. Foreign canaryseed is offered freely at lower rates, the quantity now on hand being too large for the demand. White mustardseed realised as much money, with a steady sale; brown samples are inquired for, but none offering. Winter tares were taken in small lots, at rather less money.

WOOL. Monday, Oct. 16.—A quiet tone has pervaded the wool market; there has been less desire evinced to purchase, and the business doing has, in consequence, been only moderate; some difficulty has been experienced in realising late prices.

OIL. Monday, Oct. 16.—Linseed oil has been firmer. Rape has been steady. In other oils not much business has been doing.

TALLOW. Monday, Oct. 16.—The market is very firm. Y.C., spot, 48s. per cwt. Town tallow, 45s. 6d. net cash.

COAL. Monday, Oct. 16.—Market heavy, at last day's rates. Huttons Wallend, 21s.; Huttons Lyons, 18s. 9d.; Huttons Russels, 19s. 9d.; Harton, 18s. 9d.; Hartlepool original, 21s.; ditto East, 20s. 9d.; Hough Hall, 20s. 6d.; Kelloe, 21s. 9d.; Holywell Main, 17s. 9d.; Tees, 20s. 9d. Ships fresh arrived, 37; ships left from last day, 1. Total, 38. Ships at sea, 15.

Advertisements.

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Many a sorrowing and disappointed out-patient is sent away to linger in pain, or die in agony, when an operation would probably restore her to health, or medical treatment would alleviate her sufferings. Will not like sick ones enjoying the blessings of affluence, for the sake of Him who went about healing the sick, and who was full of compassion for their misery, assist a few of their suffering sisters, by contributing a trifle towards the maintenance of at least one bed, the yearly cost of which is £30. From lack of funds, several now stand empty; and towards filling one of these donations will be gratefully accepted by Lady Flora Knox, 10, Gloucester-place, Portman-square, W.

NATIONAL ASSOCIATION for PRO-MOTING AMENDMENT in the LAWS relating to the LIQUOR TRAFFIC. (Established 1868.)

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The Directors deplore the great loss which the Company has sustained through the removal by death (within a fortnight of each other) of the lamented Chairman and Vice-Chairman, Messrs. Edmund Dunn and John Smither. From the foundation of the Company, until the close of their lives, they discharged their duties as Directors with earnest fidelity. The vacancies at the Board have been filled up until the Annual Meeting, by the election of Mr. Henry Potter Olney (of the firm of Messrs. Olney, Amaden and Co.), and of Dr. Edward Bean Underhill (Secretary of the Baptist Missionary Society).

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